

Wind



Matter.

Physical Life—The Primary Department in the School of Human Progress.

VOL. V. { MIND AND MATTER Publishing House,
No. 713 Sansom Street, Phila., Pa. }

PHILADELPHIA, SATURDAY, JUNE 23, M. S. 36.

{ \$2.00 PER ANNUM, Payable in Advance; Single Copies Five Cents. } NO. 31.

[For MIND AND MATTER.]
SPIRITS ROLLED THE STONE AWAY.

BY T. P. NORTON.

When I sit in meditation
Over the relics of the day,
Cherishing each fond relation
To the loved ones passed away.

One by one, familiar faces,
Fresh as roses wet with dew,
Smile in their accustomed places
With a radiance strange and new.

In the quaint arm chair beside me,
Dear as heirlooms are, and old,
Sits my mother, there to guide me,
With a kindness manifold.

Yet they told me she had left me
In this dark, cold world alone,
And that in some distant heaven
Was confined, and careless grown.

Softly through the shadows stealing,
Smiling her again to me,
Comes a childlike form revealing
Love, and immortality.

On my trembling knee reclining
Where his flavoring rings fell,
How I know his sweet entwining
Let these burning teardrops tell.

Yet they said that God had borne him
To some forsaken shore,
And 'twas foolish now to mourn him
While a stranger loves him more.

Often times they smile around me
Till my innocent soul is stirred,
And the earthly chain which bound me,
Seems to loosen at their word.

All ye mourners at the portal,
Hear this blessed truth from me,
God is love, and love immortal,
It, and truth shall make you free.

Know the tomb can never divide us,
See it opens bright as day;
Morning shows our friends beside us,
Spirits rolled the stone away.

SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

June 15th, M. S. 36.

PHILIP RAPP.
(Holland, N. J.)

Good MORNING.—I see that there a great many of my friends coming here, in some way to gain information in regard to what their duties really are. I never had any knowledge of Spiritualism. I belonged to the church, but do not think that I really understood what I professed to believe; but I expected in some way to be benefited in a future life. I now think I would have been as well off without any knowledge of that book called the Bible; and I am here to try and reach some of my children and friends, in order that they may learn the truth in regard to themselves. My name is Philip Rapp, of Holland, N. J. I could speak German better than English, but it seems this is the only way I can communicate through this medium. Ques. Have you any message for your children? Ans. Yes, if they request it.

JESSE TINSMAN.
(Holland, N. J.)

I come in here anxious to aid in this work, if it is possible for me to do so. I am not anything more than an ordinary spirit, not having had any very great advantage while in earth life. I will not promise to do more than I have the ability to do, but so far as I am able I will aid in bringing about favorable results to every progressive move that spirits may make. Every location seems to be much interested in coming developments. My name is Jesse Tinsman, of Holland, N. J. There is another friend here from Holland, who desires to communicate.

ANNA CLARK.
(Holland, N. J.)

It has been a great while for me to wait the opportunity of giving something positive in regard to my experiences in spirit life. I had not very much experience while in my physical form, but it did not seem to make any difference to me as a spirit. It seems as though I glided into a place where every one was willing to give me instruction and pleasure, and I have grown to be something entirely different from what I was when in my old form. But this is the first time I ever controlled a medium, and, like all new beginners, I feel uncertain about the way my communication will appear. I do not feel any restraint or inharmony, but a strange feeling, on coming among strangers to give evidence of eternal life. My name when I lived and acted in my own body, was Anna Clark, of Holland, N. J.

SALLIE ANN MCENTEE.
(Nockamixon, Pa.)

Good EVENING.—I feel very strange, and what surprises me most is, that I am able to give my thoughts to the world through some one else. I think that if people knew that they lived eternally, they would begin to try to make the best use of their time and fit themselves to enjoy happiness at all times. The trouble with all of us is, that we were taught to believe in something that does not exist, and it takes us a long time to out-

grow the false system under which we lived. But I have come to the conclusion that it is best to lay aside the old and take up the new. And my wish is that you may all receive a full recompence for your kindness to us. I will work, with others, to bring about the conditions that so many earnest workers seem determined to bring about. I had many friends, and I think some of them will be glad to hear from me. My name is Sally Ann McEntee, of Nockamixon, Pa. Ques. Were you a member of any church? Ans. Yes; I belonged to the Lutheran Church.

EDWARD RUSKIN.
(Montpelier, Vermont.)

How Do You ALL Do?—I have been studying all day how to give my communication, and now that I am here, I am not certain of the ground that I walk upon. I have not come back here to complain of any one in particular, but society runs in so many different channels, none of which seem correct, that it is necessary for us all to try to lead people's attention to some of the greatest defects; and one is the unequal distribution of wealth. To me it looks very foolish to see men and women struggling to obtain something that they are unable to use, and extremely selfish. I do not think that men and women wish to contribute to their own misery. The first thing that developed this avaricious nature that seems to exist in man, was actual necessity. The earth naturally needed development to sustain human life, and the necessities of men compelled them to labor. In acquiring sufficient to supply their necessities, they trained themselves in a direction to accumulate or hold enough to sustain them through life. At length it became a habit over which they had no more control than over any other habit acquired through the influences around them, which they would willingly rid themselves of if possible. But continued practice has made them servants of a law, which, if correctly applied, would produce happiness—the abuse of which not only entails misery upon one individual, but throws the whole government out of balance. I want men and women to think well upon this subject, and to work in concert with us, that we may all gravitate to a correct system that will bring harmony out of discord, and make the earth a place where spirits will delight to linger, feasting upon the joys of all mankind. I am working with many bands that have promised wonderful results to the labor being performed; and I hope to be able to meet with you often, not only to improve my own condition, but to aid in furthering the interests of the human family. Edward Ruskin, of Montpelier, Vermont.

MAUDE BEALE.
(Mobile, Alabama.)

Would you allow me to give a communication? (Most certainly. We will be glad to have you do so.) I've been attending your circles for a long time, and have felt that my turn might come some time to speak to the world, and ask every individual to take hold with a will and work for true knowledge. In attending your circles, I naturally learned the thoughts of each one, and I find that you have laid off the old and taken on the new. You deserve a great deal of credit for your courage and perseverance. But I do not want you to forget that the world is full of people who have not had such favorable opportunities as you have had. They are wearing old garments, and these have become so easy to them that they prefer comfort to the truth. It is easier for them to have faith and believe they will be saved, than to watch their daily acts and shape their course by correct principles. The one is light and easy to do—the other needs constant care and attention; and the masses are gliding to the tomb, with Faith leading them to disappointment and sorrow. Try to be patient and persevering with them; for a little knowledge gained to the spirit embodied in a physical form obviates many difficulties for the new-born spirit. My influence shall be used to break down the prejudices of all professing Christians—not with a tyrant's hand, but with gentle sisterly love—reaching hearts that have been turned to gall by persecution and misery. This will be my labor in the future. Maude Beale, of Mobile, Alabama. Ques. Of what form of faith were you? Ans. I was a Catholic. I have friends there whom I hope will be glad to hear from me. You may, if you please, send the paper to Jeremiah Beale, Mobile, Alabama.

JAKE GRAY.
(A Mischievous Boy Spirit.)

I just come in a little bit to tell you I haven't forgotten you; and some time I'm going to bring a whole lot of the priests here, and fool them like everything. They'll think they are getting into a church; and won't they be fooled! I'll tell them the Pope is here. [That would be telling a fib.] Well, they told fibs, didn't they? It is no harm to tell fibs to those who tell fibs. [Yes, it is harm; at least to yourself.] Well, anyhow I am going to have a little fun. My name is Jake Gray. I came to see you one time. Don't you remember me? [Yes, we remember you very well.] There are a good many folks watching me to-night. Granny McFarland is here. She's found me out. She sang "Glory Hallelujah. I wish you had a seen her mouth.

[This spirit seems to have lived for mischief only, and admitted that he had been a great tor-

ment to an old lady neighbor whom he calls Granny McFarland. He seems almost incorrigible in his desire to play tricks on those whom he does not like. He had controlled Mrs. F, before, as he states.—ED.]

ELIZABETH HELTMAN.

(Eight miles from Loch Haven, Pa.)

I felt as if I would like to give a communication that will reach my friends. I was not a Spiritualist, and I did not know much about the ways of the world. I generally staid at home and worked, and tried to do the best for my family that I could. But coming here makes me feel a kind of dazed. My head is all in a whirl. One of my sons married this lady's sister; and I came here wanting to send my love to them, and let them know that I am not dead, but living, happy and contented, knowing that all things are for the best. My name is Elizabeth Heltman, eight miles from Lock Haven, Pa.

JACOB REEVES.

(San Francisco, Cal.)

I expected I would have to make some great preparation when I came in here to speak; but I find that all I have to do is, to open my mouth and the words come out. And now, the question with me is, what I had better say, and how I can do the most good. If I do not interfere with your work too much, I would like to say just what I think. [Speak anything you feel like saying without hesitation.] Now most of the people that come here talk about Christianity, superstition, and such things. Now I am going to talk about a class of people called Spiritualists. I will divide them into two classes; the one class embraces those who call themselves Christian Spiritualists and seek to curry favor with the masses. I would rather be a Hottentot than to be one of them. They want to drag a divine principle down to their bigoted notions. I can only say of them: may God save them, when they get over on the other side. There is another class, the radical Spiritualists, who are working to undo all the wrongs of society. Of these some move in one direction and some in another. Each one of them is working for the progress of the human family, but they move in different directions to accomplish this. I have no particular objection to any of them; but they seem to have no sympathy for one another, and the spirit of condemnation seems to be the prevailing disposition with them. Now I would advise them to reason together, and to acknowledge that they are human, and that all are liable to err sometimes, although their purposes may be pure and fair. I so advise because it is necessary for them to unite for their mutual interests. If they will do so, it will be the means of making a magnetic condition that will overcome all the defects of society. And, as every living being knows that the time is not far distant before they will have to change their forms and blend as spirits together, and as good acts clothe the spirit in a garb of light, it is well to work to obtain such garments. As on the shoulders of the radicals rests the great burden of labor, it would be well for each one to cleanse themselves of all defects. Jacob Reeves, of San Francisco, California.

JENNIE WEST.

(Pottsville, Pa.)

I have been watching for a long time to find a home in heaven, but I have not discovered it yet, and I would like to know whether you can tell me where to find it. Ques. Why have you not found it? Ans. I don't know, I have prayed hard enough, and gave up the world for the sake of something going to heaven. I have watched and waited in vain, and I have come here to see whether you can give me any instructions how to reach the place. Ques. What kind of a place are you looking for? Ans. For heaven. Ques. What do you expect to find in heaven? Ans. I thought I would see a throne and Jesus Christ, and all my old friends there. Ques. Of what church were you? Ans. I was a Catholic. Ques. Why do you not call upon the Catholic priests to show you where that heaven they told you about is? Ans. I have done so, and they tell me I must wait. [They did not tell you the truth when here, and they do not tell you the truth now. They well know that there is no such place as they taught you to believe there was; and now they are too dishonest to confess to you the wrong they did you, by misleading you.] You have no right to talk about them in that way. They are good men. [They are not good men or they would not seek to keep you in the state of wretchedness in which you find yourself. If you want to get out of that condition you will have to give up all thoughts of ever realizing what you have looked for in vain, and seek relief in another direction.] Then I would be just in the same state I was in when here. [Better be in that state than in the unhappy and discontented one you are now in. The fact of the matter is, that you are thinking too much about your own lack of happiness, and too little about the wretchedness and misery of others. Your selfishness is the main cause of your inability to advance out of your present condition. Pay no more heed to teachings, that experience has demonstrated to you, are not true, and seek and desire that you may progress only in proportion as all the human race progresses. By taking that course you will not only secure your own hap-

iness, but the happiness of others. Help all human beings that you can, and you will find a heaven worth enjoying; not one that would prove a curse to you even if you could find it.] I will think of what you have said. My name was Jennie West, and I lived at Pottsville, Pa.

MARY ALLEN.

(Cottageville, Pa.)

GOOD EVENING.—I feel to-night like talking a little; for my friends are anxious to know my condition in spirit life, after so many years of suffering. I think that suffering must have made a condition for my happiness. I enjoy my spirit existence to the fullest extent. I have so many friends with me and am so happy, that it seems as though I was a new being. But, in my happiness, I do not forget my loved ones on earth; and one of my pleasures is in making preparations for the union of each and all of them in spirit life, as time rolls on. I want them all to remember me with pleasure, to cease regretting my earthly experiences, and to think only of my happy existence, while aiding in the great work of reform. I thought I knew something of Spiritualism, or of spirit existence; but in my wildest dreams I never anticipated anything so sublime as I find it to be. All care and sorrow is smoothed from my brow, and the beauty of my surroundings I am unable to describe; for language cannot convey an idea of its magnificence. Men's lives are full of difficulties and their days uncertain; but the crowning event of human life is what is called death. It unlocks the prison doors, and allows the spirit to revel in scenes of delight. To the dear ones who administered to my wants, I send all the love and gratitude that fills my soul. Hoping soon to be able to give them other messages, I remain their faithful daughter, loving sister and true friend, Mary Allen, of Cottageville, Pa.

Camp Meeting at Lily Dale.

The annual camp meeting of Spiritualists will convene at Lily Dale, Casadaga Lake, N. Y., Saturday, July 21st and close August 12th, 1883.

The prospects are that this will equal or surpass any previous meeting held on these grounds, in quality of speaking and character of mediumship. It has been the observation of speakers, mediums and visitors, that the Lily Dale camp meetings are unsurpassed in excellence and spirituality. Thus far the most attractive and exhilarating influences have prevailed, which are tangible to all who come within the sphere of the Lily Dale meetings, and it is hoped that the same spirit will continue to bless and prosper these annual gatherings.

The following speakers are engaged: Lyman C. Howe, Fredonia, N. Y.; Geo. W. Taylor, Lawton, N. Y.; Mrs. E. C. Woodruff, South Haven, Mich.; Moses Hull, Erie, Pa.; Mrs. Mattie E. Hull, Erie, Pa.; Judge R. S. McCormick, Franklin, Pa.; Prof. A. B. Bradford, Enon Valley, Pa.; Mrs. C. Fannie Allyn, Stoneham, Mass.

Among the noted mediums who have promised to attend are: Mrs. Carrie E. S. Twing, Westfield, N. Y.; Mrs. Anna Kimball, Dunkirk, N. Y.; Mrs. Jenny Allen, Gowanda, N. Y.; Mrs. Maria Barnsdall, Laona, N. Y.; Miss Inez Huntington, Randolph, N. Y.; Mrs. M. E. Williams, New York City, one of the most trustworthy and remarkable mediums for materialization, is expected to be present at the opening. Also, Henry B. Allen, the famous physical medium, from Massachusetts; Chas. E. Watkins, the independent slate writing medium, from Michigan, and D. A. Herrick, of Jamestown, N. Y.

This meeting is located on a beautiful island in a charming lake on the line of the Dunkirk and Alleghany Valley and Pittsburg railroad. To meet the growing needs of their guests, a large addition to the hotel is now in process of construction. There will be ample accommodations for all visitors at reasonable rates.

Tents supplied on the grounds for those who wish them. Ample room for tenting free. Board on the grounds \$1.00 per day. Admission to grounds 10 cents.

Come and enjoy one of the most interesting and profitable occasions the season affords.

Passengers over the Lake Shore, Michigan Southern, New York and Erie railroads, will change cars in Dunkirk and take the Dunkirk and Alleghany Valley railroad for Lily Dale.

Passengers over the New York, Pennsylvania and Ohio railroads, and passengers over the Buffalo and Jamestown railroad, will change cars at the Atlantic and Great Western crossing, and take the Dunkirk and Alleghany Valley railroad for Lily Dale.

Passengers can get excursion tickets to Chautauqua at low rates. Change cars and check baggage at Dunkirk and Atlantic and Great Western crossing.

THEO. C. ALDIN.

We have on hand a supply of the "Faraday Pamphlet," which should be read by everybody. Nos. 1, 2, and 3, ten cents each. No. 4, fifteen cents. We also have on hand a large lot of "Rules and Advice," by J. H. Young, including hymns and songs designed for circles—price, fifteen cents. We will supply circles with "Rules and Advice," for \$1.50 per dozen, post paid on receipt of the money.

[NUMBER TWO.]
PROPHECY, OR THE FORETELLING OF FUTURE
EVENTS—HOW IT IS DONE.

BY J. H. MENDENHALL.

In our first paper upon this subject, we gave, in a few brief statements, what we regard as constituting the initiatory steps into that realm of knowledge known as Prophecy. In said paper we endeavored to make plain the fact that prediction—the declaration of coming or undeveloped events—is no miracle; nor does it belong to any special class or order of the human family; but is the result of an attribute common to all minds alike, and can be so employed by all, when occupying the same plane of mental or spiritual unfoldment. Our effort embraced only such elements of prophetic knowledge as have their basis in natural or physical phenomena, as coming directly through the channels of the external senses. We come now to point, the exquisite delicacy of which, at one age of the world, would forbid our entering its threshold. But as our subject is taken out of the hands of the gods and their priestly oracles, and is transferred to the domain of the human intellect, in its twin sister, intuition, we feel assured that we are not treading upon forbidden ground, or violating any divine principle of our nature, if we venture to lift the veil and take a peep at what is being written upon the tablets of life's great atheneum.

We have already stated that there is both a physical and a spiritual universe most intimately connected and interblended. Also, that man is a dual being, consisting of physical and spiritual constituents, which adapt him both to the material and spiritual sides of life. And that as he is acted upon by the one from without, so he is acted upon by the other from within; that as the history of all external phenomena is written in the Book of Life—the mind of man—through the chemical action of material light; so the history of all mental phenomena is registered upon the same golden pages through the chemical action of what we term psychic or magneto-mental light. By this dual process of action man is made the recipient of all the influences of nature. Being a physical being, he is equally related to both sides of the dual universe; and standing as he does, in his individualized, organic form at the head of the two worlds, he not only acts, but in turn is acted upon by all the influences or forces of both matter and spirit; even from the crudest atom up to that of the highest angelical being. Nothing passes before his view, physically or spiritually, but what daguerreotypes its image upon his spiritual sensorium. There it stands ineffaceably registered to be seen by the eye of the spirit during the semipaternal ages. To illustrate: Owing to the extreme sensitiveness of the chemically prepared plate, the skilful artist, through actinism or actinic light as an agent, can catch from and hold fast a true likeness of any visible object that may be properly placed before the lens of the camera obscura. Should a finer grade of light be accessible, objects invisible might thus be made to transfigure their image upon the same sensitized plate.

Now, the soul or spirit of man is the most intensely sensitized substance in the known realms of existence, and the magneto-mental radiance the highest or most refined quality of light. Hence all objects, whether visible or invisible, being brought into focal position with the soul or spirit, as the object-glass, will impress upon said soul or spirit a true image of itself. Aye, the very thought of one mind may be, and is thus transferred in likeness upon the mind of another, even when broad distance intervenes. These truths are demonstrated beyond refutation through the thousands of facts brought to light by clairvoyance, clairaudience, psychometry, and more than all else, through that noted channel universally known as mediumship. By the agency of clairvoyance, which means clear seeing, nothing can obstruct or bedim the soul's vision. To the fully developed clairvoyant or seer, all matter becomes radiant, distance is annihilated, and time itself cannot intercept or curtail his boundless view. For, not only can he discern movements going on in remote parts of the earth, but, following the golden threads of empyrean light, he is enabled to leap to other planets, survey their dimensions, properties and native scenery, and graphically describe the same. Not only this, but the very spirit world is made an object of his boundless view. Before his raptured gaze stand the shining retinue, liberated from their temples of clay, who have put on the celestial form, donned in aural raiment of their own life's making. If the same person be clairaudient, he may catch their celestial voices in speech or song, as they fall upon the inner auditory nerve like sunbeams from the boundaries of other worlds; the tread of angels' feet may be heard around him as the march or footsteps of messengers of peace, while the softly swelling strains of the moving spheres may be telephoned and become music for his soul. How intensely refined must be the material—constituting the media for the daguerreotyping of celestial forms, and the conveyance of angel voices. And yet, thousands of persons now living can testify to the truth of its realness. If we advance one step forward and appeal to the psychometrist—the soul-measurer—we have only another channel through which there may be brought within the sphere of our knowledge a new world of wonder and beauty.

In virtue of the eternal truth, before stated, viz: that all objects influence each other through the law of reciprocal action, each object or being impacts to others, portions of its own life aura, which becomes indelibly stamped or impressed upon the recipient's sensorium. The developed psychometrist, by coming in contact with any of said objects, is enabled to read with the greatest precision and certainty the wonderful history of a world of events that have transpired in ages gone by. As for instance, the pebble brought from the wave-lashed shore of old ocean, when touched to the forehead of the fully developed psychometrist, opens to his view or understanding the living, endless history of all that occurred in connection with it during the long period of its formation. From its presence come the echoings of the ocean's solemn moan; and the wave's white crest sparkles with foam as if actually sporting upon the face of the briny deep; while the shades of living monsters that plow the main, and huge fowls that rift the air pass like magic scenes from its solid folds before his view. Should the pebble chance to be one plucked from the ruins of some ancient temple, or the yet standing sky-touching pyramid, then the hands that reared them are felt, seen and described; the tribe or race to whom

they belong, graphically told, and even the mental caste or genius characteristic of their intellectual and moral unfoldment, is as readily read as would be their printed history.

Again: a lock of hair put in contact with this all-seeing faculty of the developed psychometrist, will reveal at once to him the whole life-history of the one upon whose temple it grew. If he has led the life of a tyrant, that fact stands out prominently upon the aura surrounding said lock of hair. If taken from the head of the high-toned philosopher or moralist, the history of his broad researches will be written thereon, in characters of merited fame; or yet, if from the bard whose strong rythmical proclivities guided him to the realm of song, then a life of music and harmony is most beautifully and exquisitely portrayed. Nay, the mere white card unwritten, but touched by the hand of man or angel, proclaims to the psychometrist the character, and life-history of him who touched it. In short, whatsoever is hidden shall be revealed.

But what, you ask, has all this reading of the past to do with prophecy, or with the declaring of things to come? We answer, thus: If there is in man a faculty for knowing or understanding, by which he is enabled to take a retrospective view of things transpired in the eternal past, then, by changing the direction of the mental telescope, he may with equal precision and certainty view things from the side of the eternal future. It is said to be a poor rule that won't work both ways; and we say that the eye that can look downward or backward can look upward and forward. If by the searching of effects their causes can be ascertained, the studying of causes will reveal their effects. For it is known, that in every cause is embodied the rudiments of the undeveloped effect; and to him or her whose faculty of vision is in line or equilibrium with radiant matter, the effect is made manifest, though it be silently treasured within the bosom of causative force. As, for instance, the acorn, though a small roundish oblong seed, giving the natural beholder no visible clue whatever to the majestic form of the oak when fully developed, contains within its secret folds the causative forces which give rise to its future stately trunk, its branches, foliage, bloom, and fruit. This, though unseen by the natural vision, because the natural light through which the acorn is viewed, is too crude, and its rate of vibratory motion too slow to reveal the finer life forces which are to develop the future oak; nevertheless, to the fully unfolded psychometrist, who views the interior or soul of things, they are clearly seen. For he, looking through the radiance of psych-aura or magneto-mental light, can behold said forces in their silent, secret process of evolution, and though he may have never seen an oak, he will be able to describe it in all its majestic strength and beauty of form.

Here, then, is prophecy, not as coming from or through any external channel of knowledge, but from that which is internal and reaches directly the understanding of the human spirit. With this view of the subject, is it not readily seen how prophetic utterances can be made, apparently, in the absence of all knowledge of the events declared to come, which, in the future, do come to pass: and yet, evident it is that he or she who gives utterance to said predictions, instead of being in a state of neoscience, stand amid the noon-day blaze of the very fountain of knowledge. Having, then, sustained our claim that prophecy is no miracle, but the result of mental action in strict accord with the law of mind and understanding, we will close our present effort by reference to a case or two of prophetic utterance, in which the *how* of said prophecy could be made with certainty, but ever been a matter of wonder and mystery to the general mind. Not only the *how*, but the *why* that further revelation was not made at the same time of said event, has been regarded as being equally wrapt in mystery.

But a short time previous to the assassination of that great soul, Mr. S. S. Jones, it was announced through a spiritual medium, then in Chicago, that he (Mr. J.) "would soon experience a great change." If memory serves correctly, it was the spirit of Abraham Lincoln who gave utterance to this prediction. Why he did not tell Mr. J. what the nature of that change would be, and by whose vile hands the change was to be brought about, is an expression that has often been made in the hearing of the writer. "For," said the speaker, "had Mr. J. been apprized of the fact that his life was to be taken by the assassin's bullet, and yet further, who the assassin should be, why then the whole tragedy could have been avoided, Mr. J. would have lived, and the assassin been spared the lashings of a violated conscience for centuries to come." In answer to all this, we will say that as to *how* spirit L. did come into possession of a knowledge of the coming change predicted, is not within our province to say, nor is it our present purpose to set forth this fact; but to show the several ways by which he could have known it, and the probable *why* spirit L. did not make further revelation of the matter at the time.

If we shall be successful in this, especially in the later paragraph, we shall have given a reasonable answer to numerous questions put by inquiring minds, as to *why* spirits do not perform many things which it is thought they ought to do. In the first place, spirit L. could have been present and overheard the plotting of the scheme for taking the life of Mr. J. If this be the fact in the case, then there is no mystery in his knowing it, as this is the ordinary way of obtaining a knowledge of similar occurrences in mundane life. At very least, it would not excel the mystery of a common case of clairvoyance. Having thus learned the intent of the assassin and his accomplice, all that remained necessary to make the prediction would be for spirit L. to take control of the medium's organization and so announce the fact, as in any other case of announcement with spirits where they use mediums for their spokesmen. Again, spirit L. may not have been present at the plotting of the death of Mr. J., but was incidentally thrown into the presence of the intended assassin. The intent to take the life of Mr. J. had matured in the mind of the to-be assassin; and having thus assumed shape, daguerreotyped its image upon the spiritual canvas or sensorium of the said assassin. There it hung as a picture on a wall, and spirit L. beholding it, saw that it was a fixed fact, mentally, though as yet unexecuted. With this view of the fact, spirit L. could announce the coming event with as much, if not more certainty than he could have done in the former case; for when an intent becomes fixed, its execution is most sure to follow. If there is any mystery in this, then all mental imagery is mystery; but such has been shown to be

in harmony with the law of thought and intelligence; and no person ever commits a deed, good or bad, without first imaging that deed upon his soul.

We will now advance one step further in the line of means by which the aforesaid event could have been predicted. Let us suppose that spirit L. had not seen, or ever met with the person proving to be the assassin, but was only present with Mr. J. and the medium at the time of predicting the event or change soon to come. The assassin having formed in his own mind the intent to take the life of his intended victim in a certain manner, which intent he could not possibly mature without fixing his mind and concentrating his thoughts upon the person of said victim, Mr. J.; then the intent being substantial, mental aura or radiant matter would have been necessarily auras to, and impressed upon the spiritual sensorium of Mr. J., upon the same principle that spirits impress their medium with their thoughts. Spirit L., beholding said auras intent or image thereof, fastened upon the intended victim, knew its execution was near at hand; and could, as he did, declare the coming event. Much could be said as regards the certainty of the fulfilling of said prediction previous to its occurrence, but we must pass on, believing what we have already said is made plain to the reflecting mind. But why did not spirit L. reveal the whole matter, stating what change it was that Mr. J. was to meet, and who it was that should be the means of bringing about said change; and thus lay the means for preventing the sad calamity? This is a natural inquiry, and one that has often been asked the writer. We answer, first, it is a fact that all effects have their appropriate causes, respectively, and that all causes work by means and are themselves governed by conditions. (2.) It is also true that when causative forces have reached a certain point in their process of action, surroundings being equal, abortion becomes impossible. As for instance, oxygen and hydrogen properly proportioned and manipulated produce water. During their process of manipulation, these elements become floating vapors in the air, from which state it would require but a slight action to change them back into their original gaseous condition; but if allowed to move on unarrested, with a very slight reduction of temperature they become liquid or water; and having reached this point, they become too condensed to remain longer in the air, hence are compelled to fall to the earth in the form of rain.

As with the physical, so it is with the mental movements of the world. When a resolution is formed in the mind and becomes fixed, sufficiently solid to resist counteracting influences in the same mind, it will be carried out, executed. This was the case with the assassin who had resolved in his mind to take the life of Mr. J., and spirit L. could, and no doubt had perceived the fact from the vivid intenseness appearing in the auras intention as seen impressed upon the sensorium of the intended victim. It is a fact, then, that while spirits may have the power of discerning certain events in their process of development, they may not always be able to arrest them and thus prevent their maturity; for spirits, too, are as much governed by the law of conditions in their efforts to accomplish certain objects as any other acting cause. We see at present but the one way by which the assassination of Mr. J. could possibly have been prevented, even if the intention of his assassin had been in a state susceptible of disintegration. This would be to bring about a reformation in the mind of the assassin before he could have time to commit the deed. But as the intention was only known to himself and his probable *particeps criminis*, except to those in spirit life who had learned the fact, why, the work of reformation, under the circumstances, would necessarily have fallen upon said spirits to perform. The question, then, becomes this: Were conditions such that said reformation could have been wrought in due time, so as to have saved the life of Mr. J.? We answer positively, no. If it could, it would have been done.

There was, then, but one alternative left spirit L., by which he could have discharged his duty honorably to Mr. J., and that was to warn him of the coming change in a manner that would cause him the least possible mental agony. Had spirit L. revealed the whole fact to Mr. J., he might, of course, have prolonged the time of its execution; but it is hardly possible that he could have escaped it entire; while it is more than probable that consequences equally calamitous would have transpired, even with a knowledge of the nature of the change awaiting him. What were the real sufferings of Mr. J. as compared with those which would naturally arise from a knowledge of the fact that he was the chosen victim, in all probability, by the Jesuitical powers; and yet, know not the hour of execution, nor the manner thereof? Let us suppose Mr. J. to have been in possession of all the facts so far as they existed in the form of resolution. What then? Who but spirit L., or other wise, discerning spirits, could measure and declare the result? Self-defense being the first law of nature, Mr. J. would naturally have resorted to such means as in his judgment would secure his protection against his declared fate. An unwise choice, which too often occurs under cases of excitement of such magnitude, gives rise to powerful effects. Effects, in turn, become reactionary causes for the production of other results and where shall we look to find the end link in the chain of events growing out of a revelation of the whole matter connected with the assassination of Mr. S. S. Jones? Wise, discerning spirits see clearer than man in mundane life, and know better what to, and what not to reveal. We intended more, but our space and time are up. The present will suffice the reflecting mind.

Testimonials.

SHAKERS, N. Y., May 6, 1883.

Dr. J. H. Rhodes—Kind Friend:

The three dollar boxes of your very valuable lozenges, one addressed to Eldress Pauline and the others to myself, have been received all safe. We prize them very much, and wish that every invalid could be advised to try a box, and they then would feel the effect. We know it; they had one they would want another. Sister Pauline joins me in sending you this testimony for your very valuable medicine.

ALVIRA CONKLIN.

Parkersburg, W. Va., March 1883.

Dr. J. H. Rhodes—Dear Sir:

At the earnest request of my wife, I have been taking your remedies for kidney complaint, with decided benefit. Enclosed you will find one dollar for one large box of the same.

Yours truly, T. T. DAVIDSON.

AN APPEAL ON BEHALF OF ALFRED JAMES.

We make a special appeal to the friends who duly appreciate the importance of the spirit work that is being done through the mediumship of Alfred James, to aid and assist him to maintain the position in which he has been placed as a medium. Few, indeed, too few, are the number of those calling themselves Spiritualists, who are sufficiently developed, either mentally or spiritually to understand the importance of his mission, hence he is opposed to such an extent by the ignorant and prejudiced as to be reduced to the most trying necessities. He needs and deserves assistance from those who can and do appreciate the vast importance of his mediumistic services to the cause of Truth; and we feel it a duty, not only to ask such assistance for him, but to urge it as a matter of the gravest moment to the public, as well as of justice to Mr. James. Any contributions sent to this office for that purpose, will be promptly acknowledged and handed to him. If desired, public acknowledgment will be made in these columns of any or all remittances for that object.

Mrs. E. C. Hatch's Wonderful Public Flower Seance.

Editor of Mind and Matter:

DEAR SIR:—Having been elected to fill the vacancy occasioned by the resignations of Professor Thompson as Corresponding Secretary of S. P. Association, I send you, at the request of many members, a report of a sence held in this city by Mrs. E. C. Hatch, flower medium:

REPORT—MRS. E. C. HATCH, FLOWER MEDIUM.

Agreeably to an offer made by Mrs. Hatch to the spiritistic Phenomena Association, about one hundred members assembled at Ladies' Aid Parlor, 1081 Washington street, on the evening of June 11th, 1883, to witness her phase of mediumship. Much has been said about this phase of Spiritualism, also of the medium, but of the number that were in this large circle, not one dissenting voice was heard in regard to her. None but members of this Association were allowed admittance, and previous to the extinguishing of the lights, Father Davenport, in a few words, explained why it was necessary that the condition of total darkness was to be observed, and every intelligent Spiritualist could see for himself, or herself, that this should be. In a few moments darkness reigned profound, and all joined in singing, when almost immediately the flowers rained down, as it were, into the laps of all, as it proved at the conclusion of the seance. One hour or more was occupied in this way, all the members remaining quiet until the gas was lighted, and to the surprise and gratification of all, everyone had been presented with flowers.

Many were the expressions of delight on receiving flowers in this manner. That they should receive a peculiar twig, spray, or flower of any kind, in response to mental questions or thought, would show that spirit friends were cognizant of our wishes in each and every case. "Why," says one, "I mentally wished a red rose, and here it is, a counterpart of me that my little girl had with her as we laid her away." A white rose, a white or carnation pink, a cala lily, and different kinds of flowers, which at the mental request of any member of the circle, was produced and given to them.

The utmost harmony was observed in this circle, and every one was pleased that it proved to be a perfect success. As the medium had given her services, a collection was taken up and presented to her, and at the close of the seance a vote was taken by those present, which resulted in endorsing her as a genuine medium, with not one dissenting vote. Taken altogether, it was a satisfactory showing that spirits are with us, can produce flowers, and know the wishes and thoughts of each and every one. With perfect darkness, with a three deep circle, that every mental thought was answered, is enough for one day's glory.

ALONZO DANFORTE,
Cor. Sec. of S. P. Association,
800 Tremont St., Boston, Mass.

Notice.

An astounding narrative left by the late Alexander Smythe, author of "Jesus of Nazareth," is now in the hands of a reviser and editor, for the press, to be produced in book form at an early day, entitled, "Travels and scenes in Foreign Land," through mediumistic control: whose descriptive powers of scenes, has no parallel in the annals of published history. The book will comprise about four hundred pages, executed in the most modern art, on fine tinted paper. The price of the book not definitely determined, but will not exceed \$2.00. The editor and compiler is desirous to obtain as many orders for the book before publishing, as no hired canvassers will be employed to enhance the cost. To whom this notice may come, by addressing the undersigned, giving their name and address plainly written, can have mailed to them anywhere in the United States, at the subscription price, when the book is completed. Yours truly,

JOHN M. WASSEN,

Richmond, Indiana.

Testimonials.

We, the undersigned, do hereby affirm that we have used Doctor J. H. Rhodes' Vegetable Sugar-Coated Lozenges, and are satisfied that they are the best anti-bilious remedy we have ever used, as they reach all the various ailments for which he recommends them, and many others. As a laxative and an alterative they are perfect. They are a good tonic to tone up the system.

Mrs. Sarah B. Mode, Modena, Pa.

Maria Bayley, Yardleyville, Pa.

Kate Bayley, Ocean City, N. J.

Joseph Willard, 1620 South St., Philada.

Cordelia Myers, 1702 Brown St., Philada.

E. J. Walters, 732 Parrish St., Philada.

Mary Ellen Van Kirk, 1702 Brown St.

Ann Heasley, 937 Buttonwood, Philada.

Mr. Sim'l Bayley, 2721 Cambridge St., Philada.

Mr. J. Willard, 1620 South St., Philada.

We might procure hundreds of names, as we have made and used in our practice, with those sold through the paper, 22,500 Lozenges during the last eighteen months, and the first dissatisfaction is yet to be heard from those using them.

When ordering, please name this paper. For sale, wholesale and retail by the proprietor, Dr. J. H. Rhodes, care of MIND AND MATTER office, 713 Sansom Street, Philadelphia, Pa. See advertisement in another column.

MIND AND MATTER.

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PHILADELPHIA.

J. M. ROBERTS PUBLISHER AND EDITOR

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EXTRAORDINARY OFFER

In order to place the Spirit Communications, published in MIND AND MATTER, within the reach of every individual, we will make the following offer, to hold good for thirty days: To any person getting up a club of ten persons, we will mail the paper one month, to the ten parties comprising the club, for the sum of one dollar. We trust those who have had the reading of these valuable and instructive communications, will interest themselves and put forth some exertion in getting up clubs, so that others may share with them in the pleasure and instruction derived from their perusal. Sample copies free on application.

BRONSON MURRAY NOT SATISFIED—SO MUCH THE WORSE FOR BRONSON MURRAY.

We have twice before noticed the attempts of Bronson Murray to discredit Dr. J. V. Mansfield as a Spiritual medium, and to blacken his character as a man. Badly as he failed to accomplish his purpose, he seems unwilling to desist, and returns to his abominable work in the Bundyite organ, the *R.-P. Journal* of June 16th. In a letter to the editor of that medium slandering sheet, Mr. Murray writes as follows:

"To the Editor of the *Religio-Philosophical Journal*:

"Some years ago I called on Dr. Mansfield, and on a sheet of very thin paper addressed a letter to 'Maria B. Murray,' who is in spirit life. I traced the name very lightly, in order that the writing should not show through the paper. Mr. Mansfield required that the letter should commence with the full name of the party to whom it was addressed. Now, if Maria B. Murray was present, and a reply came from her signed, would you not expect it to be signed with her name? Is such an expectation unreasonable? If the professed reply came with the signature of Mary B. Manny, what would you say of it? Well, the purported reply was signed 'Mary B. Manny.' At the time, I told Dr. Mansfield that the initials were all right; but I said it was evident my mother was not there; as she had gotten the initials she could have given the rest of her name, if she had been really present. Now, then, Mansfield or his spirit, I considered, clairvoyantly or otherwise, had gotten the initials, which could be easily read, and had slipped into the rest and had gotten the wrong name; so I thought at the time.

"The other Sunday, at the Alliance Conference Meeting, among the two hundred names Dr. M. read, Maria B. Murray as a spirit, being present and giving him her name for him to write. Now Mr. Editor, am I justified in supposing that my mother's spirit was present and gave her name on this occasion? If she was, then the question naturally arises, How has she learned her name? If she once signed her name (and Dr. Mansfield seemed to think she did) as Mary B. Manny, how has she advanced to the knowledge of the correct way of spelling her name? Dr. M. knew it this time. I felt it just to Dr. M. to say he had given out the name of a person I recognized as in spirit life, and I find it just to the audience to tell the whole facts."

"BRONSON MURRAY."

If Mr. Murray really thought, in asking those questions of the editor of the *Journal*, that he would answer them, or attempt to do so, he must now find himself very much mistaken; for the latter has not deigned to make a word of reply.

We wonder that he should have been so inconsistent as to publish these querries without an attempted answer at least. Perhaps the editor of the *Journal* felt that he could not afford to give point to Mr. Murray's insinuations against the good faith and honesty of Dr. Mansfield as a man and medium. In this we think he displayed good judgment; but, on the other hand, he displayed just as poor judgment in publishing those manifestly unjust and senseless insinuations against a man and medium to whom Spiritualism is more indebted for its wonderful growth and progress than any other man who has devoted himself to its propagation. We make no exception whatever. The editor of the *Journal*, in publishing Mr. Murray's insinuations, went as far as he felt he could afford to go, in impugning the good name and fame of Dr. Mansfield, and should have his full share of the credit which such personal attacks upon the character of others involves.

We will do what the editor of the *Journal* did not dare to do; that is, answer Mr. Murray's questions. We do not expect either of them to thank us for our services in the premises, it being a matter of duty, and not of choice, to us. Now, Mr. Murray has given one side of the story about the result of that call which he made upon Dr. Mansfield some years ago (which, we are informed, was as recently as more than twenty years ago). Mr. Murray has a wonderful memory, no doubt, but it seems it was not equal to remembering just what he asked or said, in his letter to his spirit mother, nor what reply was made thereto, nor how relevant or irrelevant that reply was to his letter, or to himself, or to his spirit mother, or to any one else of whom he had any knowledge. As he has raised no question as to those points, we have a very just right to infer that the spirit reply was unquestionable. Not being able to question the authenticity of the communication upon that ground, Mr. Murray concluded to question that authenticity on the ground that the signature was not correct. We do not blame or censure Mr. Murray for seeking to find some hole through which to creep to get away from the alternative of acknowledging the genuineness of Dr. Mansfield's mediumship; for it is natural for him to distrust and misrepresent spiritual mediums, as far as he can do it by insinuation and innuendo. For this constitutional penchant, Mr. Murray is more to be pitied than blamed. But let us proceed to see what there was about that questioned signature. Mr. Murray says it was Mary B. Manny instead of Maria B. Murray. We feel fully qualified to give a critically correct analysis of this real or imagined discrepancy. We have had scores of sittings with Dr. Mansfield, at which we have received hundreds of spirit signatures to the communications written through Dr. Mansfield's hand. In every instance the signatures or names of the communicating spirits were the last written, and in nearly every instance either only partially or very imperfectly written; so that it would be perfectly manifest to even a careless observer, that the spirits controlling Dr. Mansfield in the writing had not attempted to give their names until they had expended all their power of control in giving their communications. We will here remark that it is very rarely that any two communications, at one sitting, are written in the same style of writing, this seeming to partake of the power and prevailing characteristics of the controlling spirit intelligences. In no instance, in the hundreds of communications we have received, do we recall one in which the same style of writing is not continued from beginning to end, thus showing one continuous control until the close. Now, we have noticed the fact of the imperfection of the signatures to nearly all the communications; yet in every instance the body of the communication was sufficient to demonstrate either the identity of the spirit, or an interfering personating spirit control. In no case was there the least ground for questioning the genuineness of Dr. Mansfield's mediumship or his perfect honesty and good faith as a man. We have a right to conclude that the signature, in the case under consideration, was as imperfectly written as is usual in such cases generally. It is, therefore, by no means certain that Mr. Murray did not read the signature wrong, and that the signature was really Maria B. Murray, instead of Mary B. Manny, as he says. The two names, if indistinctly written, might readily be taken the one for the other. On the whole, therefore, we conclude that Mr. Bronson Murray's mother did communicate with him through Dr. Mansfield at the time of that distant visit of Mr. Murray to that wonderful medium. The fact that she came at the Alliance Conference Meeting and gave her name so that there was no mistake about it, affords the strongest possible evidence that she was present at the long previous sitting at Dr. Mansfield's, and did communicate with her son, who, in his desire to question her presence, was willing to suspect and charge the medium she used with dishonesty. We are all the more disposed to believe, because, more than a week before we saw the letter of Mr. Murray, Dr. Mansfield wrote us the reason for Mr. Murray's public attack upon him, and while he remembered something about Mr. Murray's disputing the signature to a communication he received, he neither remembered what the disputed name was or to whom it applied. Mr. Murray does not pretend

to say that Dr. Mansfield knew or could have known that he was in the audience, which would have been necessary to lay, even the least ground for suspicion of the Doctor's good faith. Indeed at the Alliance Conference Meeting, Mr. Murray did not feel warranted in pretending that Dr. Mansfield could have remembered the name of his spirit mother for so long a time as had elapsed, and therefore suggested, as he said in a former letter to the *Journal*, that Dr. Mansfield had brought the long list of names written beforehand with him to the meeting, and that he had copied them from the names he had gotten while exercising his mediumship. Mr. Murray did not say he had left the unsatisfactory communication with Dr. Mansfield, and it is not in the least likely he did.

In writing the name at the meeting distinctly, it would appear that the power of control was not exhausted as it had been before, in writing the communication, and hence there was no mistake about it this time. Mr. Murray's spirit mother had at last succeeded in giving her son positive proof of her identical presence, but he was no more disposed to be fair and honest toward her than, then, than he had been before, with his enforced effort to ignore her identity.

On the other hand who can say how far Mr. Murray was himself to blame for the failure of his spirit mother to convince him of his presence. Mr. Murray is one of a class of men, who because of their affiliations with the *R.-P. Journal* can only be properly designated, Bundyites, that paper being the avowed organ of Bundyism. It was our fortune to be present when similar occurrences happened with two other died-in-the-wood Bundyites, the circumstances attending which we will relate.

While at the Lake Pleasant Camp Meeting last Summer, Mr. J. William Fletcher, after the close of an afternoon lecture, was giving tests from the platform of spirit presence. While so engaged, he spoke of feeling the sensation of intense suffering from burning, and in a few moments announced the presence of a female spirit, whose general appearance he described, he then said she gave the name of Eliza, (if our memory is correct) and said she had attended a store in Brooklyn, N. Y., where she had frequently met and conversed with Wm. R. Tice. Mr. Fletcher asked if the spirit was recognized. For a time there was no response, when Thomas S. Tice arose and said his brother was not present, but that if the name had been given correctly he would consider the identity of the spirit perfect, but as the name was Elizabeth and not Eliza, he was unwilling to recognize the facts as a test of the presence of any one he knew of. We afterwards were informed that the spirit was an attendant in a cigar store, in Brooklyn, and came to her death by being burned. On the same occasion, Mr. Fletcher announced the presence of a lady spirit, who, if we remember correctly, gave the name of Martha Nichols, who said her husband was in the audience, in a direction which the extended arm of the medium indicated. It happened that S. B. Nichols, of Brooklyn, was sitting just where the medium's finger pointed. For some moments there was no response. The medium insisted he could not be mistaken as to the direction the spirit impressed him to point. Mr. Nichols then arose and said, in a very irritated tone of voice, if that is my wife, I demand that she shall give her full name, otherwise I refuse to recognize her. The effect of this second rebuff upon the medium was very marked, and he was compelled abruptly to discontinue the session. A few days thereafter, we attended a test seance given by Mr. Emerson in the Association Hall, when Mr. Nichols was again present, and the same spirit through Mr. E. sought to have her husband recognize her, but Mr. N. again, with greater irritation than before, demanded that the spirit should give her full name or he would not acknowledge her presence. The effect upon the medium, who was deeply entranced, was very much what the dash of a bucket of cold water upon him would have been, and nearly arrested the giving of further tests. We have since been told by a sister of Mr. Nichols' first wife, that before her marriage with Mr. Nichols she had no middle name, nor did she claim to have afterwards, although she, the sister, said that she sometimes signed her name, with the initial of her maiden family name, but not always, and as often without as with. In this instance it may have been that the spirit did not understand what name Mr. Nichols meant, or may have been prevented from giving it, either by interfering spirit influences or by the adverse psychological influence of Mr. Nichols himself. That it was the spirit of his wife who sought his recognition, we are just as certain of, as if we had been acquainted with her and saw her standing there.

We have been greatly censured because we have felt called upon to criticize unsparingly this kind of irrational treatment of spirits and mediums, which is an habitual practice with those who adhere to or follow in the wake of the *R.-P. Journal*, but we know that so long as it is kept up, in the name of Spiritualism, that its progress must be all too slow for the pressing needs of humanity.

There are many people who think that in our opposition to this mistaken and obstructive course, we are governed by personal consideration and aims. These people measure us by the

same narrow and unworthy motives that they feel, animate their own breasts. We are not in Spiritualism for any personal end. Indeed every personal consideration calls for us to abandon the work in which we are engaged; but the voice of duty commands us to go forward and to look not back. Our duty will only end when spirits and mediums are no longer obstructed in giving truth to mankind.

We want peace and harmony in Spiritualism, but it will only come when opposition to it within its lines ceases. To all who are engaged in this opposition, we say cease it or get outside the lines. To the mediums we say, fear no attack, so long as you are faithfully performing your mediumistic work. There is one paper whose columns are ever open for your defence. We know the thankless task imposed upon you, and the opposition you are subjected to; and shall all the more determinedly stand with and by you.

THE PROPER USES OF SPIRITUALISM.

Inasmuch as the absolute truth of Spiritualism has been established against all possibility of rational cavil; a question of hardly less importance is now paramount, at least among those who accept communion between the two states of human existence. It is: What are the proper and what the improper uses of the fact of spirit communion with mortals. This subject has been brought forcibly to our mind at the present time by a question and answer published in the *R.-P. Journal* of June 16th. It is true the question and answer had special relation to the state of things existing in Australia; but in general applies to Spiritualism everywhere. We quote as we find them in the *Journal*:

"If spirits do not give us correct advice in business matters, how are we to know that their advice respecting the future state is beneficial? May they not be evil spirits directing us to a destructive course?"

"Response by a spirit through the mediumship of Mrs. E. Watson:

"The true scientist does not labor upon his facts and gather his evidences for selfish aggrandizement. The noblest lover of truth has truth as his aim and the obtaining of truth as an end for all his investigations, for all his labors. When we state that we would not have you consult spirits in regard to gain of worldly wealth and worldly goods, it is simply for this reason—it is not for want of money, for want of means, that this great world is suffering. You have money enough in these young colonies to provide homes for every man and woman here. You have enough to give food and clothing and comfort to every one of your inhabitants. But what you lack is a proper sense of the philosophy of distribution, and so good spirits in coming to this world see that it is not an increase of worldly goods that you need, but it is lessons in charity and benevolence, and love. Moreover, they see that you are already too much wedded to the pursuit of worldly things, and that is one reason why wise spirits would not aid you in this, and there is still another reason, and it is this: Mediums are sensitive not only to the spirit will power of the disembodied, but sensitive to the will of the embodied. You, sir, desire to consult a medium in regard to the rise and fall of stocks, or in regard to some other matter of business. You go to this medium desiring very earnestly that your material possessions shall be increased, and that your hope and ambition shall receive encouragement. You go into the presence of this passive being whom we call a medium, and want to consult a spirit. You do consult a spirit; you consult your own spirit, and you get the reflection of your own mind through the medium. The fact is, that in ninety and nine out of every hundred cases of the consultation of business mediums, it is a dead failure, as it ought to be. The reason is this: You suppose that we, seeing that it is not worldly goods you need, but spiritual and moral development, have nothing else to do but dig, delve, bustle, hurry and strive, to beat this one and that one in the great struggle of your material life. God bless you: if we were to give you satisfactory answers to your questions on business, heaven would be empty before to-morrow night trotting on your errands; and what would be the result to you? The man who goes on crutches instead of using his own limbs, soon becomes a cripple, and so the man who depends upon the brains of somebody in this world or the other world, becomes a mental cripple, and perfectly good for nothing. So wise spirits will not deal in matters of mere worldly goods, but rather aim to increase your intelligence and moral power. But you ask how can we know the truth of Spiritualism without this? I wonder if I can tell whether my friends have written me letters from over there in America, unless these letters contain advice on business, and advise me to increase my demands on this society, to get a little avaricious, and if I cannot get what I want here, go somewhere else, directing me where to go. Have I no proof of the existence of these friends unless they advise me about business, or tell me of the rise and fall of stocks? If this is the spirit in which I would seek for truth, long would she stand veiled in my presence. Nor there are a thousand ways in which you can prove that these are spirits. How shall you know that they are not evil spirits? Use your common sense. Consult your own intelligence. Listen to the oracle within, rather than to any spirit. Obey the oracle within. How shall we prove whether we are spirits good or bad? If the advice is, give to the poor, comfort the widows and orphans, be yourself a pure and upright man, you may believe it is good advice if it comes even from the devil; but if—desert your family, disregard the sacred ties of home, live a selfish life, eat, drink and be merry, for to-morrow you die—you may know it is bad advice. Question, I again repeat, the oracle within. If spirits come at all, they come in accordance with natural and immutable law, and if they can influence you, it is the same law by which you influence one another, and the necessity of their coming is the necessity of friendship and the love that they feel, and they prove that they exist by giving of their intelligence, and give evidences of their identity over and over thousands of times. These are some of the ways in which spirits can prove that man is immortal, by projecting their identity through a medium, by willing her to think their thoughts,

to speak their words, and give evidences of their personality."

Such was the answer to the question given through Mrs. Watson, and it may have met with the wants of the particular inquirer; but there are many other reasons why Spiritualism can never be made the useful vehicle for carrying the load of selfishness which centuries of perverted human efforts have produced to such a cumbrous extent, as it now prevails, in every department of business, political and social life. For centuries mankind have been taught from the cradle to the grave that the great duty of their lives was to look after their individual interests and welfare, and in order to do this, to delegate to some one else the province of inquiring and deciding what their individual interests and welfare required here and hereafter. The natural result of this irrational policy has been to divide society into two classes of persons—those mentally, morally and socially enslaved, and those who in their presumptuous ignorance assume to do the thinking and judging for their enslaved dupes.

When Spiritualism became a recognized fact, many of those who had so long groaned under the impositions of those upon whom they had leaned for guidance and direction, saw a hope, at least, that some relief from their intolerable dependence upon the blind leaders of their blind steps, was to be found in the spirit heralds of the dawn of a true Spiritual era. Cutting loose from their old moorings, they floated away to find a more satisfactory anchorage in the haven of spirit communion. They did not take into consideration that they were drifting upon the accumulated rubbish of their past experiences, and looked for the spirit messengers to take charge of their worthless cargo and pilot it to a remunerative port. What has been the consequence—disgust and disappointment, if not despair. We think we can almost hear the question asked: If this be the outcome of Modern Spiritualism, of what avail is it to any mortal?

Under the circumstances, that question is a natural one, and it is meet and proper that it should be answered.

We will briefly attempt to answer it in part. To answer it fully would require a volume; and more time than in our terrible press of business we could devote to it. Why the disappointment referred to? We answer, because of the irrational and mistaken ends and aims of those who seek in Spiritualism a means of perpetuating the perversions and errors which have been the natural result of individual exaltation on the one hand and debasement on the other—in other words the worship of self instead of seeking the common good and happiness of all.

We are all familiar with the story of the backsliding of the Jews, in the brief absence of their alleged deliverer, Moses, when under the inspiring influence of the remembrance of the flesh pots of Egypt, they set up the Golden Calf and prostrated themselves before it in the dust. The story, whether true or not, but parallels a great deal too much that has been saddled on Spiritualism by those who, by long inherited habit, have become the slaveish devotees, if not of the golden calf, at least of the golden coin.

Old and young, great and small, men and women, and even prattling babes, worship at its shrine with a devotion not less self-immolating and insensate than that displayed by the bigoted fanatics of that land of superstition and stagnation the home of Brahminism. These people, not knowing what they do, are seeking to drag down their deliverer, Spiritualism, and make it serve them to acquire power, honor, wealth and idleness. They will not see that to aspire to the attainment of those ends, is but to trammel, if not to undo, the human soul, and leave it stranded upon the breakers and shoals of a misspent life. Spirits who come to commune with them, to enlighten, and instruct them, through mediums who are sensitive to every psychological influence that comes near them, are beset with questions, thoughts, desires and purposes that destroy all chance of profitable impartation, and the result is ever unsatisfactory and almost useless.

For more than sixteen centuries it has been preached that the greatest calamity that could befall any one was to become rich, as it ever resulted in the eternal damnation of the soul; and yet what have we seen, even on the part of those who believed that that preaching was but proclaiming the mandate of the God or Good of the Universe? We have seen one eternal scramble among them to outrival each other in the attainment of that very thing that they profess to believe will be their eternal ruin.

Spirits return by hundreds of thousands who have followed those false lights of human effort power, place, wealth and luxury, and without an exception testify to the fallaciousness of all such efforts to advance the human soul in its career of eternal life—indeed, they, without exception, testify to the evil effects of mortal efforts, thus governed and directed, upon the welfare and happiness of the disembodied spirit; but with what result? Attend the interviews between mortals and spirits through mediums, and listen to the questions and answers which usually take place, and it will be found that selfishness in one form or another, is the rule, both on the part of spirits and mortals. Indeed public seances are monopolized by those whose interest begins and ends with themselves or their relatives and friends. This is all wrong.

It helps neither the mortal nor the spirit attendants of such seances, but if anything intensifies the prevailing perversions and errors of both sides of life. The first lesson to be learned in spirit, we are told, is to free the soul from the corrodng afflictions of selfishness, in order that it may take its first step up the path of eternal progress. Either that is true or Spiritualism is false; for this is the one great ever-repeated lesson taught by returning spirits. If it is expected that Spiritualism can be made to serve the grovelling aims, purposes and ambitions of mortals; then must disappointment come, or truth is not truth.

Where are those men and women, as spirits, who enjoyed power, fame, ease and luxury, when in their earthly forms, and who in their mistaken estimate of what constituted the true and enduring basis of human happiness, looked with haughty scorn, contempt and pity upon their less favored fellow beings? Are they not the beggars of the spirit life, dependent for relief upon those whom they once despised? Certainly this is the case, if spirit testimony has any value.

We do not underestimate the importance of provident foresight, frugality, prudence, and perseverance in the pursuit of business ends, but let these be ever influenced by the desire that the result may be for the general good of society: No endowments of benefactions which are intended to glorify the individual in the sight of selfish mortals, can relieve the violator of a natural law—a law that requires civilized men and women to seek for individual happiness in the good of all—from the awful consequences of disregarding it.

When those who profess to believe in the truth of the teachings of wise, benevolent, and loving spirits, shall manifest a willingness to discard the arbitrary reign of selfishness and isolation, and inaugurate in its stead the reign of benevolence and universal brotherhood, Spiritualism will have attained the accomplishment of its initial purpose, and its march of eternal progression will have begun.

In what we have said, we have preferred to treat the subject, for the present in a general way; but as occasion may serve to illustrate the crying error of the time, we will adopt the concrete method of treatment, and illustrate the general points made, by the application of special facts. But we must leave the matter for the present.

Mr. A. W. S. Rothermel a Reliable Medium.

BY DR. G. BLOEDÉ.

I had recently the pleasure of assisting at one of the sittings given by Mr. Rothermel, at the residence of Mrs. Ruggles, of Brooklyn, and I consider it a tribute due to truth (of course as I understand it, to report in your paper what I witnessed on that occasion), as Mr. Rothermel has been on the proscription list of the party of rigorous test conditions. It will appear from this report, what reasons I have to pronounce Mr. Rothermel a reliable medium for physical as well as higher manifestations.

I will not occupy your room with a lengthy description of the externals and paraphernalia of this seance. They are well known. They were the construction, before our eyes, of a very simple cabinet consisting of some black drapery only, in a very small corner of the parlor—the binding down of the medium's legs to a chair, and the fixing of his hands to his knees by sewing the sleeves of his shirt to the bandage around his knees, absolutely impeding any motion of hands or feet without breaking the ligature—as well as the constant keeping exposed the head of the medium to the eyes of the audience—satisfied me that the suspicion of any fraud by the action either of the medium or a confederate was excluded.

The cabinet which was just large enough to hold a small side-table with the musical apparatus, enclosed the door from the hall, but this was partly nailed over with black oilcloth, and even its opening wide enough to let a kitten pass would not have escaped the notice of the audience.

Under these conditions the rattling of the instruments, the constant appearance of hands above and beside the head of the medium, the rapid taking in and throwing out of objects of all kinds, from a sien handkerchief or a small sheet of paper to the ponderous tambourine and other instruments, were to my unprejudiced mind satisfactory proofs of the physical power of the invisibles present. More astounding, however, and more convincing were the evidences they gave of their conscious personality and identity, as well as of their higher spiritual attainments, their artistic skill, and their love and benevolence toward their friends in the audience.

I myself received the most convincing proof of

the real presence of a departed friend of mine,

and of her desire to impress me with the certainty

of this fact. This was the first proof of this kind given that evening. I was requested by the invisibles to hand in, first my handkerchief (a dark silk one), then my eyeglasses, and at last one of my cards. A while after, these objects had rapidly disappeared behind the curtain—not without my half earnest, half joking petition not to break the spectacles—a bundle was hurled back at my feet, which proved to be my handkerchief, containing, carefully wrapped up in the middle and secured by several knots, the eyeglasses, and at one end my card, fastened to it by passing one corner of the handkerchief through a roughly made hole in the card, and by several knots outside. But the pitch of this physical manifestation was its spiritual part. On the back of the card I found, written with the now frequently used blue-ink pencil, the following words: "Ich lebe doch, Anna." (I am living though, Anna). The author of this direct spirit writing I could not fail to recognize at once. It came from a young friend of mine, Anna K., the wife of a physician of this city, who died in May, 1881. She was a German lady of uncommon intellectual gifts, a highly nervous temperament and most active mind, interested in everything worth knowing, but thoroughly imbued with the materialistic teachings of the age, and hav-

ing strong doubts in regard to a life hereafter. She had, of course, been an opponent of Spiritualism, but very candid and eager for truth, and had become, through my agency, greatly interested in its facts. I had lent her books. Sometime before her passing off, we had frequent conversations on this subject, and I had once accompanied her to a seance with Dr. Slade. Her premature death, alone, had prevented her from becoming a convert to our blissful philosophy, and now her spirit availed itself of the first opportunity to make me sure that in her new condition she had realized the truths her skeptical mind had refused to accept while in the flesh.

Short as was her message, it could not have been any more striking and significant, to acquaint me of her present enlightened state. "I am living though!" that is, notwithstanding my doubts and objections to what you tried to persuade me of in our conversations.

I may be allowed to mention yet a trifling fact in regard to this card from a spirit hand, which, however, may amuse others as it did me. The hole made in my card, in order to draw a corner of the handkerchief through it, (apparently for no other purpose than to secure it), was, as its rough edges betrayed, made by piercing the card-board with the finger, and this finger had left distinct traces on the paper, of its being tainted with the blue ink—quite in the fashion of some ladies—but proving at the same time—at least to my understanding—that these spirit writings behind the curtain are really done by materialized human fingers.

The playing of the "ithern" which we heard repeatedly during this remarkable seance as in the cabinet, was notwithstanding the rough handling of the instruments by the powers behind the curtain, really delightful. Not one false note to be discovered, and the execution, particularly of the pianos and pianissimos, bearing testimony, as well to the feeling as to the high artistic skill of the player.

I may also mention, that one of the usual controls of the medium, called Emma, addressed me, particularly, in a short but perfectly faultless and elegant German conversation, during which she said with some pride: "Ja ich bin ein Deutsche madchen." (Yes I am a German girl).

In another control of Mr. Rothermel, while he was entranced—a new one as I was told, a gentleman with a sonorous voice and a somewhat solemn tone, I had reason to suspect the spirit of Epes Sargent, with whom, without ever having made his personal acquaintance, I had frequently corresponded. He refused to give his name, but said, that if he had the free use of his hands, he would give a "symbol," by which his friends would be able to recognize him. He would hold his one hand to the side of his head, and put the other to his heart. It is known that Mr. Sargent suffered severely from a neuralgic pain over one of his eyes, and was in the habit of keeping his hand at the suffering spot. Soon after his passing away, he manifested himself to me several times through another medium of this city, and made that neuralgic pain on one side of his head a signal of his appearance, by making the medium feel a similar pain; an incident which at that time I reported in the *Religious-Philosophical Journal*, of Chicago. Mr. Sargent's personal friends may be able to say more about the "Symbol," of which he spoke through Mr. Rothermel.

Quite a number of loose sheets of paper were offered to the eagerly grasping hands from the cabinet, and returned covered with messages to friends, and I believe to all the members of the circle.

On the whole, I count the testimonies I received on that evening through the mediation of Mr. Rothermel, of the truths and beauties of spirit intercourse, among the most delightful and satisfactory, that thus far have fallen to my lot, and I thought it my duty to attest this fact, in favor of a medium, who, like many others, has been the object of unjust persecution.

Brooklyn, February, 1883.

By one of those provoking concatenations of circumstances that too frequently occurs to prevent us from doing what we would so gladly do, Dr. Bloede's most interesting article was withheld until a short time since. Glad as we would have been to have published it when it was sent to us, we did not get to read it until a few days since, when we saw how great had been our misfortune in not having published it months ago. It is not yet too late, for its being greatly useful to the cause, and we hope to Mr. Rothermel, as well.

From personal experience we can fully appreciate the correctness of Dr. Bloede's observations,

and especially in relation to that marvellous music, as sweet as ever, human ear listened to.

The incident of the coming of Dr. Bloede's lady friend, should be enough to convince the most stubborn Materialist that the soul of man is immortal, and its individuality as well.

Would that all mortals could or would witness these proofs palpable of the after life; surely they would then know how futile and fleeting are their misguided strivings here to outshine or outwit their fellow beings.

Knowledge of Spiritualism is the one thing needful to make the whole human family equal heirs of the treasures of endless life and happiness. To this all humanity must attain, or the failure of perfect justice must lie at the door of mother nature.—En.

EDITORIAL BRIEFS.

MEDIUMS' meeting 433 W. Madison street, Chicago; Sundays 3 P. M.

SPIRITUAL CIRCLES in Camden every Wednesday and Friday evening at 8 o'clock, 575 Ridge Ave., above Broadway, Camden, N. J. Admission, 15 cents.

We invite the special attention of our readers to the advertisement of Mr. Alfred James, in another column, and recommend them to try these spirit prescribed remedies.

H. F. BUNGDORF, M. D., Kansas City, Mo., treats patients at a distance, by magnetized remedies. For full particulars address H. F. Bungard 16 E. 7th St. Kansas City, Mo.

Mrs. S. E. BROMWELL, trance and test medium. Phenomenal seance Thursdays and Sundays at 8 P. M. Private sittings daily at 887 W. Madison street, N. E. corner Wood street, Chicago, Ill.

PIERRE L. O. A. KEELER, is now giving seances and slate writing sittings in Boston. Address, Boston post-office. His brother, Dr. W. M. Keeler, is at present resting at his home on the Hudson.

FRANK T. RIPLEY writes that he is ready for engagements anywhere—to lecture, give platform tests, or parlor lectures with tests. Address Frank T. Ripley, Room 24, Exchange Block, Indianapolis, Ind.

JAY CHAPPEL has moved from Rochester to Brighton, a pleasant suburb of Rochester, N. Y., where he has permanently located for the summer, and where he wishes all communications to be addressed hereafter.

MIND AND MATTER is kept constantly on hand at Rush's news stands, Eighth and Race and Franklin and Vine streets, as well as at the post office news stand and the Central News Co.'s corner of 5th and Library streets.

We will continue our offer to send the paper to clubs of ten for one month for one dollar, and we hope all those who are interested in promulgating the truth will avail themselves of this offer and send in their clubs.

MRS. ELLEN M. BOLLES, has taken rooms at City Hall, Taunton, Mass., where she will use her clairvoyant and magnetic powers in healing the sick, and will also give private sittings to those anxious to hear from their spirit friends.

MRS. H. S. LAKE began her second engagement the Liberals of Salem, Ohio, June 3d. She will with the Independent Church at Alliance, and with speak at the Michigan State Convention in August. Permanent address, Salem, Columbian Co., Ohio.

PROF. SEYMOUR lectures during the month of June, before the Second Association of Spiritualists of Philadelphia, at Thompson Street Church, between Front Street and Frankford Road, every Sunday morning at 10:30 A. M. and every Sunday evening at 7:45 P. M. Seats free. Public invited.

HON. WARREN CHASE will lecture in Trenton, N. J., July 1st, and speak in Boston, Mass., July 8th. (Notice of place will be given by Dr. H. B. Storer.) The rest of July and part of August he will be at the Camp-grounds at Cape Cod and Onset Bay, Mass., and Eden, Maine.

The fifth annual camp-meeting of the Michigan State Association of Spiritualists and Liberalists will be held at Flint, commencing Friday, August 17th, and closing Monday, 27th. I wish to correspond with two or three mediums of marked powers with the view of securing their attendance.

S. B. McCRAKEN, Secretary, Detroit, May 12, 1883.

W. L. JACK, M. D., clairvoyant and magnetic physician, informs us that he can be found at his residence, corner of Merrimack and Main Streets, Bradford, Mass., opposite Haverhill Bridge Depot. Post office address always Haverhill, Mass. No notice taken of postal cards. All communications must be accompanied by two 3-cent stamps to insure reply. Notice will be given where office is located in Boston.

Mrs. O. F. SHEPARD, of Philadelphia, will answer calls to lecture in towns and villages along the line of the Hudson River and New York Central railroads. Subject: The Moral Power of Spiritualism. Subscriptions taken for MIND AND MATTER and copies of the paper sold. Address Mrs. O. F. Shepard, 111 Oliver Avenue, Yonkers, N. Y.

MR. F. O. MATTHEWS holds circles every evening except Wednesday and Saturday evenings at his residence 1223 South Sixth St., Philadelphia. Admission 15 cents, Private sittings daily from 9 A. M. to 6 P. M. Terms \$1.00. Mr. Matthews also keeps MIND AND MATTER on sale at his house, and will also take subscriptions for the same.

FOR SALE.—A cottage at Lake Pleasant—most eligible site on the ground—substantially built—excellent rooms—with view of rostrum and music stand. To be sold at once. No one need apply except those meaning business. Enclose two 3-cent stamps for reply, and address for one month, W. L. Jack, M. D., Box 1241 Haverhill, Mass.

DR. WM. B. FAHNESTOCK, Walhalla, S. C., has on hand about 200 copies of his small work upon "Statuvolence and Its Uses," and makes the following generous offer. Any person sending him one year's subscription to MIND AND MATTER, and one 3-cent stamp, he will send them the book postpaid, and MIND AND MATTER for one year. Address, Wm. Baker Fahnestock, Walhalla, S. C.

MR. AND MRS. JAMES A. BLISS, the well known materializing mediums, left Boston June 5th for Onset Bay. Mrs. Bliss proposes to rest from her labors and not hold seances oftener than once a week, while Mr. Bliss proposes to hold developing circles and sit for magnetic healing and private developments all through the summer season. Their address until October 1st will be Box 112 Onset Bay, East Wareham, Mass.



CHILDREN'S COLUMN.

SURE-ENOUGH FAIRIES.

[From *Golden Days*.]

And so you would know "are there, sure enough, fairies?"
And giants and genii, and where do they dwell?
Sweet Black-eyes and Blue-eyes and Goldy and Dimple,
Ah, now you shall hear, for a secret I'll tell!

There certainly are, dearies, wee little fairies,
As light as the wind that blows out of the west,
As bright as the sunshine, as fair as the dawning,
Perseverance and Patience, these two are the best.

And giants and genii—yes, there are, surely—
Awaiting the mystical sign to appear,
To conquer the Spirits, malicious and hateful,
That rise in the pathway of each little dear.

A giant is *Effort*, majestic and mighty,
And *Virtue*, a genii so noble and true,
Who'll vanquish the *Evolts*, enchantresses fateful,
That *Passions*, bad sorcerers, they will subdue.

They dwell, do these genii, giants and fairies,
In Island of Happiness, Fairyland fair,
And unto the worthy the way they'll discover
To Garden of Paradise, radiant and rare!

The Three Midgets.

About four o'clock, one summer day, you might have seen Stella Bainbridge peeping into all the flowers in the field, with an eager, expectant look on her little face.

She was just seven years old, and had been hunting all the afternoon for the home of the fairies, but had met with no success.

Presently, tired out with her fruitless search, she sat down on the grass to rest. How it came about she did not know; but when she looked up, she saw three of the queerest little people before her, who seemed to be watching her with great interest.

They were only about a foot high, and had the drollest, little faces, with great, staring eyes, and large ears, while a crop of stiff, unmanageable hair stood up on their heads. But the strangest thing of all was the color of this hair, it being a bright green.

After they had gazed at her for some time without speaking, one of them said:

"We are the three Midgets, of which you have doubtless read. My name is Midge, and my sister's names are Mudge and Madge. Once a year we are each allowed to gratify a wish of some one, and we have chosen you to be that one. So now tell me the first thing you wish for."

Stella had listened attentively to all Midge had said, and when she was through she clapped her hands and cried:

"Oh, please take me to the fairies' home!"

Immediately, Midge plucked a green leaf growing in the fields, and handed it to Stella.

As soon as she grasped the leaf, she felt herself rising in the air. Higher and higher she rose, until the earth was only a speck; yet upward she flew, when suddenly Midge said:

"We have arrived."

And instantly, Stella found herself in a world where the trees and grass were gold, and where the windows in the palaces were made out of precious stones.

Fairies flew hither and thither, and poor little Stella felt quite lost.

Just then Midge turned to her, and saying, "I have gratified your wish," vanished.

But in her place stood Mudge, who asked:

"Tell me what you desire next, and you shall have it."

Stella thought a moment, and then said:

"Show me the children that are brought here for a time for not minding their parents."

Mudge took her by the hand, and led her through a long gallery. This terminated in a solid iron door; but, at a touch from the Midget, it slowly swung open, disclosing a large room.

Inside of this room were children from the ages of three to ten years.

They were all busy working, with sad, tearful faces, and as Stella came in, a little girl, about her own age, asked her what she had done to be brought here, and what kind of work she was going to be put to.

To these inquiries Stella made no answer, but only gazed in surprise at the variety of occupations going on.

In one corner there was a little boy, at work at his lessons; in another, a little girl was scrubbing the floor, while still another little girl seemed to be constantly doing errands for the other children.

Mudge told Stella that the children were all at work at the thing that they had refused to do for their parents.

"And will they always stay here?" asked Stella, while two pitying tears stood in her eyes.

"Oh, no!" said Mudge; "they will only stay here until they see how wrong they were, and when they are ready to ask for forgiveness, they will be returned to their homes."

Then, turning to Stella, she said, "My mission is now fulfilled," and vanished, leaving Madge in her place, who offered her services to Stella in the same words used by Mudge.

Stella thought a moment again, and then replied:

"I would like to see the magic mirror."

"In order to do that," said Mudge, "you must descend to earth."

And instantly Stella again found herself journeying earthwards.

As soon as she reached the earth, Madge took her to a large palace, in which was the magic mirror, that had the power of showing people their character instead of their figure.

Stella walked in, and beheld a long line of people waiting for their turn to catch a glimpse of themselves in the far-famed glass.

When Stella ventured to look in, she saw a childish face, upon which the stamp of evil had not yet left its fatal mark; but she saw with fear that the bad in her character was struggling to obtain the mastery over the good, and she thought to herself that in the future she would be more obedient to her mother, and more thoughtful of her comfort and wishes.

While she was thus thinking Madge bid her

good-by, and vanished, and Stella found herself once more in the fields near her home. She looked around for her palace, but it had disappeared, together with all traces of the three Midgets.

She quickly ran home; but did not mention her strange journey, but several times during the next month her mother remarked how much better she did her work, and what an obedient little girl she was.

Stella did not say anything, but in her heart thanked the Midgets for allowing her to see her true character in the magic glass.—*Golden Days*.

First Association of Spiritualists of Philadelphia.

The Fifth Annual Camp Meeting of this Association, will be held at Neshaminy Falls Grove, Neshaminy Station, on the Bound Brook Railroad, commencing the 12th day of July and closing the 6th day of September, 1883.

The following are the speakers and dates of their Lectures:

O. P. Kellogg, New Lyne, Ohio, July 15, 17, 19, 21, 22 and 24th; Mrs. R. Shepard Lillie, Philadelphia, Pa., July 15, 18, 20 and 22d; Lyman C. Howe, New York, July 25, 27, 29 and August 2d; Mrs. C. F. Davis Smith, Brandon, Vt., July 18, 28, 29 and 31st; Mrs. A. M. Glading, Philadelphia, Pa., August 4th; Thomas Gale Forster, Baltimore, Md., August 5th; J. Frank Baxter, Boston, Mass., August 5 and 7th; Mrs. Amelia Colby, Buffalo, N. Y., August 8, 10, 12 and 14th; Sarah Byrne, Boston, Mass., August 9, 11, 12 and 15th; Capt. H. H. Brown, Brooklyn, N. Y., August 16, 18, 19 and 22d; Mrs. Juliet Yeaw, Leominster, Mass., August 17, 19, 21 and 23d; George Fuller, Dover, Mass., August 24, 26, 28 and 30th; Ed. S. Wheeler, Philadelphia, Pa., August 26th.

MEDIUMS—Mr. Edgar W. Emerson, of Manchester, N. H., has been engaged for the first and second weeks, who, at the close of each lecture will demonstrate the facts of spirit return, by giving names and incidents of our friends who have passed on, which should satisfy the most skeptical. We first give you the philosophy of our belief and then demonstrate it to you by facts. Mrs. Patterson, of Pittsburgh, Pa., Slave Writing Medium, will be in Camp, and many other equally as good for other phases of manifestation.

TUESDAYS, THURSDAYS AND SUNDAYS, WILL BE REGULAR EXCURSION DAYS. A SPECIAL TRAIN WILL LEAVE NINTH AND GREEN STREETS, ON THESE DAYS AT 7 P. M., STOPPING AT ALL STATIONS, TO ACCOMMODATE THOSE WHO WISH TO ATTEND THE DANCE; RETURNING AT 10:30 P. M.

THE FACILITIES FOR BOATING ARE EXCELLENT, AFFORDING AMPLE OPPORTUNITIES FOR THE GRATIFICATION OF THE TASTE FOR THIS PLEASANT AND HEALTHY EXERCISE.

THE GROUNDS WILL BE ILLUMINATED WITH CHINESE LANTERNS, BRILLIANT COLORED LIGHTS, ETC., EVERY SATURDAY EVENING, BEGINNING JULY 21.

CONCERTS BY THE BAND WILL BE HELD AT STATED INTERVALS, IN THE NEW MUSIC PAVILION ON THE LAWN.

AMPLE ACCOMMODATIONS WILL BE PROVIDED AT THE GROUNDS, FOR BOARDING AND LODGING, AT THE FOLLOWING RATES:—GOOD TABLE BOARD BY THE WEEK, \$4.00; SINGLE MEALS, 35 CENTS EACH—FOR BREAKFAST AND SUPPER, DINNER 50 CENTS; LODGING, 30 AND 50 CENTS.

ALL LETTERS TO PERSONS IN CAMP SHOULD BE ADDRESSED TO SPIRITUALISTS' CAMP MEETING, OAKFORD, BUCKS CO., PA.

AFTER JULY 9TH, THE FREIGHT OF TENTERS MARKED "CARE CAPT. KEEFER, SUP'T SPIRITUALISTS' CAMP MEETING, NESHAMINY STATION," AND DELIVERED AT DEPOT, FRONT AND WILLOW STREETS, SHED "A," BEFORE 10 A. M., WILL GO TO CAMP SAME DAY, FREE OF CHARGE.

FOR FURTHER INFORMATION APPLY TO FRANCIS J. KEEFER, GENERAL SUPERINTENDENT OF CAMP GROUNDS, 613 SPRING GARDEN STREET, PHILADELPHIA, OR AT HEADQUARTERS ON THE GROUNDS DURING THE MEETING.

ASK FOR "NESHAMINY FALLS CAMP MEETING TICKETS," ROUND-TRIP, 55 CENTS, GOOD ANY TIME DURING THE MEETING. CAN BE HAD AT NINTH AND GREEN STREETS, NINTH AND COLUMBIA AVENUE, THIRD AND BERKS STREETS, AND GERMANTOWN.

MIND AND MATTER IS ON SALE AT MRS. CONNELLY'S STORE, 318 BUTTONWOOD STREET, PHILADELPHIA, AND CAN BE PROCURED THERE INSTEAD OF AT THE HALL THROUGH THE SUMMER MONTHS, WHILE THERE IS NO SPEAKING AT THE HALL. WHEN THE LECTURES ARE RESUMED IT CAN BE OBTAINED AT THE HALL AS USUAL.

WE ASK OUR FRIENDS EVERYWHERE TO SEND US THE NAMES AND ADDRESS OF ANY PERSONS WHOM THEY THINK WOULD TAKE AN INTEREST IN OUR PUBLICATION, AND WE WILL SEND THEM SAMPLE COPIES AT ONCE. THE SPIRIT COMMUNICATIONS THAT ARE APPEARING IN THESE COLUMNS FROM WEEK TO WEEK, ARE WORTH MORE THAN MONEY TO THOSE WHO DULY UNDERSTAND THE VALUE OF SPIRIT TEACHING CONCERNING THE VARIED EXPERIENCES OF THE SPIRIT LIFE.

SPIRITUAL TEMPLE ASSOCIATION.—"IN THINGS ESSENTIAL, UNITY; IN THINGS DOUBTFUL, LIBERTY; IN ALL THINGS, CHARITY." BAKER HALL, N. W. COR. BROAD STREET AND COLUMBIA AVENUE. MR. WALTER HOWELL, INSPIRATIONAL, TRANCE SPEAKER, LATE FROM MANCHESTER, ENGLAND, WILL, UNTIL FURTHER NOTICE, LECTURE EVERY SUNDAY, AT 10:30 A. M. AND 7:45 P. M. FOR FURTHER PARTICULARS, SEE PUBLIC LEDGER. THE PUBLIC CORDIALLY INVITED.

DR. B. F. BROWN, OF LEWISTON, MAINE, CLAIRVEANT, TEST, TRANCE AND HEALING MEDIUM, HAS TAKEN ROOMS AT 454 NORTH 5TH ST., PHILADELPHIA, PA., WHERE HE WILL RECEIVE PATIENTS TO TREAT. GIVE CLAIRVOYANT TEST Sittings AND HOLD DEVELOPING CIRCLES. PATIENTS VISITED AT THEIR RESIDENCES IF REQUIRED. ALSO TREATED BY MAIL. ACCOMMODATIONS FOR PATIENTS VISITING FROM OUT OF THE CITY. ONE OF HIS PRINCIPAL PHASES IS THE TREATMENT FOR OBSESSION, HIS GUIDE (DR. J. BONNEY) HAVING HAD REMARKABLE SUCCESS, THROUGH HIM, IN THE TREATMENT OF SUCH CASES. WE ADVISE ALL WHO ARE AFFLICTED IN SUCH A MANNER, TO CALL ON OR CONSULT WITH HIM. TESTIMONIALS CAN BE FURNISHED OF THE MANY REMARKABLE CURES WHICH HAVE BEEN EFFECTED THROUGH HIS ORGANISM. OFFICE HOURS 10 A. M. TO 8 P. M.

Dr. J. Bonney and Spirit Class.

Through the instrumentality of B. F. Brown, at No. 454 N. 5th street, Philadelphia, Pa., are performing remarkable cures at home and abroad.

For the purpose of informing the public, Dr. B. F. Brown reproduces, in the following record, some of the most important cures which are being made through his co-operative instrumentality, from day to day, by the restoration of the lost spiritual equilibrium throughout the nervous system, the vitalized and devitalized action of which causes obstructions that superinduce the painful manifestations of various acute and chronic disturbances, the removal of which are very difficult under the regular systems of medication; but which generally yield to the magnopathic treatment as practiced by Dr. Brown. Where cures are not effected, the patient is never injured, but always benefitted.

CASE NO. 1—CONSUMPTION.

On the morning the patient was received, his attending physician had informed him his case was hopeless. He required night watchmen, and was unable to sit up, except at intervals. A perfect cure in three weeks.

JAMES DAVIS,
East Auburn, Maine.

No. 2—CONSUMPTION.

This is to certify that about six years ago I contracted a severe cold that settled in my lungs and left me with a bad cough, for which I could get no remedy from any of the best physicians in the city, and supposed I must die with consumption of the lungs; but good fortune brought me in contact with Dr. B. F. Brown, who, with only one of his treatments and some magnetized paper, has made me a well man. I cheerfully give this for the benefit of others in the same condition.

JOHN S. STINCHFIELD,
Lewiston, Maine.

No. 3.

I commenced to take treatment of Dr. Brown. I took them once a week for three weeks, for weakness of the bowels and costiveness and restlessness, with which I have been troubled for over forty years. I am now sixty-one years of age. I have rested well every night since the first treatment. I had some fluttering about the heart, which has left me, and am now enjoying good health.

Thanks be to Dr. Bonney, the controlling spirit, and his band of spirits, and Dr. Brown, the medium, through whom I have received all this benefit.

MICAH S. GIBBS,
6 Knight's Court, Philada., Pa.

No. 4.

This is to certify that I suffered several years from weakness of the urinary organs, but after a few treatments from Dr. B. F. Brown, I am now perfectly restored.

RICHARD CULVER,
250 Crown St., Phila., Pa.

No. 5.

I have been a sufferer for the past sixteen years and although employing first-class physicians, I never was able to ascertain my difficulties. I had been told by them that it was bronchial trouble and loss of vitality. I was prevailed upon to call on Dr. B. F. Brown, and his controlling spirit, Dr. J. Bonney, informed me it was obsession. I am happy to say that I am now improving wonderfully, and feel like a new man.

J. S. W. JOHNSON,
418 N. Third St., Camden, N. J.

No. 6.

I had suffered for two years with what my attending physician pronounced lung and kidney affection. On calling on Dr. B. F. Brown, I was informed that I was a victim to what he termed, spirit obsession. After receiving a few treatments I am enjoying good health.

A. J. BENTLEY,
210 N. Tenth St., Phila., Pa.

THE ABOVE ARE ONLY SAMPLES OF THE MANY TESTIMONIALS THAT ARE BEING RECEIVED DAILY FROM THE MANY PATIENTS, WHO HAVE ALSO WORN THE "PAD" IN CONNECTION WITH THE TREATMENTS, AND I WOULD HERE ADVISE THE WEARING OF THE PAD, BY ALL SUFFERING PHYSICALLY, MENTALLY OR SPIRITUALLY, AS THE TESTIMONIES ALREADY RECEIVED OF ITS EFFICACY ARE SUFFICIENT TO CONVince THE MOST SKEPTICAL. PATIENTS TREATED BY MAIL.

CALL ON, OR ADDRESS, DR. B. F. BROWN, 454 N. FIFTH STREET, PHILADELPHIA.

Love and Justice.

LOVE AND JUSTICE, LIKE ALL OTHER PRINCIPLES, ARE ATTRIBUTES OF THE SUPREME BEING, AND ALTHOUGH THEY ARE SUPPOSED TO BE CONFLICTING IN THEIR TENDENCIES, THEY ARE ONLY APPARENTLY SO, WHEN CONSIDERED ACCORDING TO THE IDEAS OF THE TOTAL DEPRIVATION OF MAN, FOR ACCORDING TO THAT DOCTRINE, PERFECT LOVE WOULD REQUIRE THE SALVATION OF ALL MANKIND, WHILE JUSTICE WOULD DEMAND THEIR CONDEMNATION.

LOVE, HOWEVER, IS NOT A SENTIMENT, BUT SIMPLY AN EMOTION, OR A FUNCTION OF ALL THE SENSES AND FACULTIES OF THE BRAIN, AND IS PECULIAR IN EACH; HENCE, WE HAVE AS MANY KINDS OF LOVE AS THERE ARE SENSES AND FACULTIES, AND, AS A CONSEQUENCE, LOVE CAN GIVE, TAKE OR STEAL, FIGHT, MURDER, RESCUE OR WORSHIP, ETC., WHEN ACTING SINGLY, AND WOULD, THEREFORE, PROVE AN UNCERTAIN QUALITY IN MAN, AND A CHANGEABLE ATTRIBUTE IN DEITY.

CHARITY, PHILANTHROPY, MERCY, FORGIVENESS, AND SELF-SACRIFICE, ETC., RESULT FROM THE ACTIVITY OF THE FUNCTIONS OF LOVE IN THE ORGANS OF BENEVOLENCE, VENERATION, HOPE, AND CONSCIOUSNESS, ETC.; WHILE JUSTICE SPRINGS FROM FIRMNESS, OR THE SENSE OF RIGHT, AND RESULTS FROM THE POSITION OF THE FUNCTIONS OF THE MORAL FACULTIES APART FROM THOSE OF AN OPPOSITIVE NATURE.

JUSTICE IS BLIND TO ALL SELFISH INTERESTS, PRIVATE LOVES, AND ALL THREATS OR Bribes.

RIGHT IS THE LAW, AND ITS EXPENSE. JUSTICE, THEREFORE, AND NOT LOVE, SHOULD BE THE ONLY PRINCIPLE TO GOVERN OUR ACTIONS.

WM. BAKER FAHNESTOCK, M. D.

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

May 18th, M. S. 36.

Cha-wan-ska, the Indian guide of the medium said: "The first one who will talk to you; gives his name as Dion Cassius, of the time of Alexander Severus. It is easier for them to announce their presence through me."

DION CASSIUS.

(A Roman Historian.)

I lived from A. D. 200 to A. D. 240. Some will extend the time to A. D. 260; but the most prominent period of my life was between the first mentioned dates. I want to show you positively that St. Augustine and St. Ireneus set forth the following points, which I will elucidate, as a spirit, to the best of my ability, and I will rest my proof on Christian authority, so-called. They declared that there is no knowledge of the great creating power. It extends so far in the past, and is so involved in obscurity, that it is utterly impossible to analyze life as it now exists. But I would say this to you: Alexander Severus, about A. D. 235, was much importuned by Christians, (although they were in a minority at that time,) to say that the Buddhist god Gautama was arisen at that period; while they knew that he flourished at a period far remote from the time in which they made this appeal. Severus had inscribed, this declaration of his personal views as far as I can remember it, now: "To all be it known that I am a worshipper of nature. I am subject to no god—no theory—no wisdom—other than such as reason dictates to me to be true." Such was the logic of Alexander Severus. Although he did me great injustice at one time, under the prompting of a slave, and drove me into exile, yet I do not blame him, for no man can control the circumstances that concentrate around him in life, by which he is more or less governed. I was with Severus, in the temple in which were erected the statues of Orpheus and Apollonius Tyaneus. At that time it was a current saying, "No one except the great gods Orpheus and Apollonius, can give you the true rules by which to act in the mortal life. Their teachings were embodied in books something like the Psalms and Proverbs of the Old Testament. It is claimed that Severus was a Christian, and that he worshipped Jesus Christ in his private temple. He did nothing of the kind. His last additions to his gods, was owing to the drifting of the people from the northern countries of Europe into the Roman provinces, bringing with them the Jesus of the Celtic Druids. There was nothing that so added to the fame of kings and rulers in those days, as to adopt the gods of the people whose good will and favor was desired. The greatest success attended those rulers who subordinated themselves to the superstitions of their subjects. Ques. Did I understand you, correctly? You saw the interior of the private temple of Severus? Ans. I did. Ques. How was the Jesus god represented there? Ans. By the bust of a man inscribed with an inverted A, a half circle or U and the M or the mystic bond of the Gymnosophists. That was the way he was represented. Ques. Have you any idea how that Gymnosophic symbol came to be found among the Celtic Druids; or were those letters inscribed upon the image of Jesus, by Severus for any special purpose? Ans. Those letters came to the west and north of Europe from the East, by way of Africa to Marseilles, and spread from there over Gaul, Britain, Germany, and Scandinavia; and this took place according to a man named Sebinius, B. C. 474. But you must not expect to find all these things corroborated, because every possible effort has been made to destroy all historical trace of them; and therefore much that must remain to you conjectural, is real. The word Christian was known in our day but it was considered of little account. It was forty years later that it took shape, that is from A. D. 280 to 290. About that time it was put in shape by a man named Pamphilus of Cesarea. All of these things I have considered it my duty to come back here and explain. But there is one who will come after me, who lived at a much later date, who will give you points as to the rise of religions in the East. He possessed infinite knowledge in his day, but he was crushed by European autocrats. That is all I will now say.

[We take the following account of Dion Cassius from Smith's Greek and Roman Biography.—Ed.]

Dion Cassius Cocceianus, the celebrated historian of Rome. He probably derived the gentle name of Cassius from one of his ancestors, who, on receiving the Roman franchise, had been adopted into the Cassius gens; for his father, Cassius Apronianus, had already borne it. He appears to have adopted the cognomen of Cocceianus from Dion Chrysostomus Cocceianus, the orator, who, according to Reimarus, was his grandfather on his mother's side. Dion Cassius Cocceianus, or as he is more commonly called Dion Cassius, was born, about A. D. 155, at Nicæa, in Bithynia. He was educated with great care, and was trained in the rhetorical schools of the time, and in the study of the classical writers of ancient Greece. After the completion of his literary studies, he appears to have accompanied his father to Cilicia, of which he had the administration, and after his father's death, about A. D. 180, he went to Rome; so that he arrived there either in the last year of the reign of M. Aurelius, or in the first of that of Commodus. He had then attained the senatorial age of twenty-five, and was raised to the rank of a Roman senator; but he did not obtain any honors under Commodus, except the aedileship and questorship, and it was not until A. D. 193, in the reign of Pertinax, that he gained the office of praetor. During the thirteen years of Commodus, Dion Cassius remained at Rome, and devoted his time partly to pleading in the courts of justice, and thus assisting his friends, and partly in collecting materials for a history of Commodus, of whose actions he was a constant eye witness. After the fall of this emperor, Dion, with the other senators, voted for the elevation of Pertinax, A. D. 193, who was his friend, and who immediately promoted him to the praetorship, which however, he did not enter upon till the year following, the first of the reign of Septimius Severus. During the short reign of Pertinax, Dion Cassius enjoyed the emperor's friendship, and conducted himself on all occasions as an upright and virtuous man. The accession of Septimius Severus raised great hopes in Dion of being further promoted; but these hopes were not realized, notwithstanding the favor which Severus showed him in the beginning of his

reign. Soon after the accession of Severus, Dion wrote a work on the dreams and prodigies which had announced the elevation of this emperor, and which he presented to Severus, who thanked him for it in a long epistle. The night after he had received this epistle, Dion was called upon in a dream to write the history of his own time, which induced him to work out the materials he had already collected for a history of Commodus. A similar dream or vision afterwards led him to write the history of Septimius Severus and Caracalla. When the history of Commodus was completed, Dion read it to the emperor, who received it with so much approbation, that Dion was encouraged to write a history of Rome from the earliest times, and to insert in it what he had already written about the reign of Commodus. The next ten years therefore were spent in making the preparatory studies and collecting materials, and twelve years more, during the greater part of which he lived in quiet retirement at Capua, were employed in composing the work. It was his intention to carry the history as far down as possible, and to add an account of the reigns of the emperors succeeding Severus so far as he might witness them. Reimarus conceives that Dion began collecting his materials in A. D. 201, and that after the death of Severus, in A. D. 211, he commenced the composition of his work, which would thus have been completed in A. D. 222.

"The reason why Severus did not promote Dion, is probably owing to the emperor's change of opinion respecting Commodus; for, during the latter part of his reign, he admired Commodus as much as before he had detested him; and what Dion had written about him could not be satisfactory to an admirer of the tyrant. Dion thus remained in Italy for many years, without any new dignity being conferred upon him. In the reign of Caracalla it became customary for a select number of senators to accompany the emperor in his expeditions and travels, and Dion was one of them. He bitterly complains of having been compelled, in consequence, to spend immense sums of money, and not only to witness the tyrant's disgraceful conduct, but to some extent to be an accomplice in it. In the company of the emperor, Dion thus visited Nicomedia; but he does not appear to have gone any further; for of the subsequent events in Asia and Egypt, he does not speak as an eye-witness, but only appeals to reports. Macrinus, however, appears to have again called him to Asia, and to have entrusted to him the administration of the free cities of Pergamus and Smyrna, which had shortly before revolted. Dion went to this post about A. D. 218, and seems to have remained there for about three years, on account of the various points which had to be settled. At the expiration of his office, however, he did not return to Rome, but went to Nicæa in Bithynia. On his arrival there he was taken ill, but notwithstanding was raised, during his absence, to the consulship, either A. D. 219 or 220. After this he obtained the proconsulship of Africa, which, however, cannot have been earlier than A. D. 224. After his return to Italy, he was sent, in A. D. 226, as legate to Dalmatia, and the year after to Pannonia. In the latter province he restored strict discipline among the troops; and on his return to Rome, the prætorians began to fear lest he should use his influence for the purpose of interfering with their conduct likewise, and in order to prevent this, they demanded of the emperor, Alexander Severus, to put him to death. But the emperor not only disregarded their clamor, but raised Dion, A. D. 229, to his second consulship, in which Alexander himself was his colleague. Alexander also conferred other distinctions upon him, and undertook out of his own purse to defray the expenses which the dignity of consul demanded of Dion. However, as Dion could not feel safe at Rome under these circumstances, the emperor requested him to take up his residence somewhere in Italy at a distance from the city. After the expiration of his consulship, Dion returned to Rome, and spent some time with the emperor in Campania; but he appears at length to have become tired of the precarious life at Rome; and under the pretext of suffering from a bad foot, he asked and obtained permission to return to his native place, and there to spend the remainder of his life in quiet retirement. At Nicæa, Dion completed his history, and there he also died. The time of his death is unknown. Respecting his family nothing is recorded, except in two passages he just mentions his wife and children; and it may be that the Dion Cassius whom we find consul in A. D. 291, was a grandson of our historian. The account we have here given of the life of Dion Cassius, is derived from scattered passages of his own work, and from a short article in Suidas.

"The following list contains the works which are attributed by the ancients to Dion Cassius:—1. The work on dreams and prodigies which we mentioned above, is lost. Dion had probably written it only to please the emperor, and he seems afterwards to have regretted its publication; for although he is otherwise rather credulous and fond of relating prodigies, yet in his history he mentions those which have reference to Septimius Severus only very cursorily. 2. The history of the reign of Commodus, which he afterwards incorporated in his history of Rome. 3. On the reign of the emperor Trajan. This work is only mentioned by Suidas; and, if it really was a distinct work, the substance of it was incorporated in his Roman history. 4. A history of Persia is likewise mentioned only by Suidas, but probably a mistake; while Suidas confounds Dion with Denion, who is known to have written a work on Persia. 5. Edodion, that is, Itineraries, is mentioned by Suidas; but it is very doubtful whether it was a work of Dion Cassius, or of his grandfather, Dion Chrysostomus, whose extensive travels may have led him to write such a work. 6. A life of Arrian is altogether unknown, except through the mention of Suidas. 7. Getica is attributed to Dion Cassius by Suidas, Jornandes, and Trecculphus; while from Philostratus we might infer that Chrysostomus was its author. 8. The history of Rome, the great work of Dion Cassius consisted of eighty books, and was further divided into decades, like Livy's Roman history. It embraced the whole history of Rome from the earliest times, that is, from the landing of Eneas in Italy down to A. D. 229, the year in which Dion quitted Italy and returned to Nicæa. The excerpts which A. Mai has published from a Vatican MS., and which belonged to a work containing the history from the time of Valerian down to the time of Constantine the Great, bear indeed the name of Dion Cassius, but are in all probability taken from the work of a Christian writer, who continued the work of Dion, and A.

Mai is inclined to think that the continuation was the work of Joannes Antiochenus. Dion Cassius himself intimates that he treated the history of republican Rome briefly, but that he endeavored to give a more minute and detailed account of those events of which he had himself been an eye-witness. Unfortunately, only a comparatively small portion of this work has come down to us entire. Of the first thirty-four books we possess only fragments, and the Excerpta, which Ursinus, Valesius, and A. Mai have successively published from the collections made by the command of Constantine Porphyrogenitus. A few more fragments have recently been published by F. Haase, who found them in a Paris MS. It must further be observed, that Zonaras, in his Annals, chiefly, though not solely, followed the authority of Dion Cassius, so that, to some extent, his Annals may be regarded as an epitome of Dion Cassius. There is a considerable fragment commonly considered as a part of the 35th book, which however probably belongs to the 36th, and from this book onward to the 54th the work is extant complete, and embraces the history from the wars of Lucullus and Cn. Pompey against Mithridates, down to the death of Agricella, B. C. 10. The subsequent books from 55 to 60, have not come to us in their original form, for there are several passages quoted from these books which are not now to be found in them; and we therefore have in all probability only an abridgment made by some one either before or after the time of Xiphilinus. From book 61 to 80 we have only the abridgement made by Xiphilinus in the eleventh century, and some other epitomes which were probably made by the same person who epitomized the portion from the 50th to the 60th book. A considerable fragment of the 71st book was found by A. Mai in a Latin translation in the Vatican library, of which a German version was published anonymously; but its genuineness is not quite established. Another important fragment of the 75th book was discovered by J. Morelli, and printed first at Bassano, and afterwards at Paris, in folio, uniform with Reimarus's edition of Dion Cassius.

"Notwithstanding these great losses, we possess a sufficient portion of the work to enable us to form a correct estimate of its value. It contains an abundance of material for the later history of the republic and for a considerable period of the empire, for some portions of which it is our only source of information. In the first of the fragments published by A. Mai, Dion distinctly states that he had read nearly everything which had been written on the history of Rome, and that he did not, like a mere compiler, put together what he found in other writers, but that he weighed his authorities, and exercised his judgment in selecting what he thought fit for place in his work. This assertion of the author himself is perfectly justified by the nature and character of his history, for it is manifest everywhere that he had acquired a thorough knowledge of his subject, and that his notions of Roman life and Roman institutions were far more correct than those of some of his predecessors, such as Dionysius of Halicarnassus. Whenever he is led into error, it is generally owing to his not having access to authentic sources, and to his being obliged to satisfy himself with secondary ones. It must also be borne in mind, as Dion himself observes, that the history of the empire presented much more difficulties to the historian than that of the republic. In those parts in which he relates contemporary events, his works form a sort of medium between real history and mere memoirs of the emperors. His object was to give a record as complete and as accurate as possible, of all the important events; but his work is not on that account a dry chronological catalogue of events, for he endeavors, like Thucydides, Polybius, and Tacitus, to trace the events to their causes, and to make us see the motives of men's actions. In his endeavor to make us see the connections of occurrences, he sometimes even neglects the chronological order, like his great models. But with all these excellencies, Dion Cassius is the equal neither of Thucydides nor of Tacitus, though we may admit his faults are to a great extent rather those of his age than of his individual character than of his history. He had been trained in the schools of the rhetoricians, and the consequences of it are visible in his history, which is not free from a rhetorical tinge, especially in the speeches which are introduced into it. They may not be pure inventions, and may have an historical groundwork, but their form is rhetorical; though we must own that they are among the best rhetorical productions of the time. In the formation of his style, he appears to have endeavored to imitate the classic writers of ancient Greece; but his language is nevertheless full of peculiarities, barbarisms, and Latinisms, probably the consequence of his long residence in Italy, and the praise which Phottus bestows upon him for the clearness of his style, must be greatly modified, for it is often harsh and heavy, and Dion seems to have written as he spoke, without any attempt at eloquence or refinement."

"Such is the account that has been permitted to come down to us of the life and literary labors of Dion Cassius. As a spirit he tells us that the most active period of his life extended from A. D. 200 to 240. This coincides with what is said of him by Reimarus, who says he commenced collecting materials for his great history in 201 A. D., and it was during the reign of Alexander Severus that he retired from Rome and public service to Nicæa, where he completed his great history as the crowning act of his life. The reign of Alexander Severus ended in A. D. 235, so he must have continued to labor some years beyond that date and perhaps until 240 A. D., when he had reached the advanced age of 85 years.

"He testifies that St. Augustine and St. Ireneus declared that there is no knowledge of the great creating power of the universe; that it extends so far in the past, and is so involved in obscurity that it is utterly impossible to analyze life as it now exists." We are not sufficiently acquainted with the writings of Augustine and Ireneus to state how far this is correct, but it is very certain that those Christian fathers were very averse to metaphysical speculations; preferring to accept what was dogmatically asserted, to questioning the probability or improbability of what was thus arbitrarily set forth. It is an oft quoted saying of St. Augustin, that to believe what is known or

probable has little merit in it; but to believe and rest in that which is uncertain and absurd, is most meritorious and commendable.

That Alexander Severus was importuned by those who were seeking to found the Christian religion, to aid them in their scheme, is most probable, whether in the manner stated by the spirit it is impossible to decide. That Severus was virtually a materialist, whether an avowed one or not, is in the highest degree probable. It is undoubtedly a fact that Alexander Severus held Dion Cassius in the highest esteem, and that they were intimate friends. The spirit of the latter, if any spirit could know ought upon that point, was the one of all others who would have known the personal views of his imperial friend. It would appear that Dion Cassius was not a voluntary exile from Rome, but that his going to Nicæa, was only the choice of the scene of his banishment. It is certain he left Rome on account of the dissatisfaction of the Praetorians with Alexander's partiality for him. Dion, as a spirit, exonerates him from blame, admitting the necessity of the apparent breach of friendship.

Dion tells us that he attended Severus in the imperial temple, in which were erected the statues of Orpheus and Apollonius Tyaneus. He tells us that their teachings were embodied in books something like the Psalms and Proverbs of the Old Testament. Dion says it has been claimed that Alexander Severus was a Christian, and that he worshipped Jesus Christ in his private temple. Whether this is a mistake or not we cannot say. It has been claimed that Septimius Severus had the statues of Orpheus, Apollonius and Jesus Christ, side by side, erected in his temple, and that he worshipped them as of equal sanctity and authority. This can only be true in the sense that Orpheus, Apollonius and Jesus Christ were substantially the one and the same divinity. Christianity had no public foothold in the Roman empire until fully one hundred years after the death of Alexander Severus, and was for nearly two centuries thereafter in a very undefined and unsettled condition. Dion Cassius, as a spirit, testifies positively that Alexander Severus was not a Christian. He says, however, that he, Severus, adopted the god of war, Hesus, of the Celtic Druids in order to conciliate his barbarian subjects of Northern Europe. Out of this fact, in all probability, the allegation that Severus worshipped Jesus Christ, originated. Not only does the spirit say he saw the bust of the god Hesus in the imperial temple, but he tells us that upon his statue was inscribed the Gymnosophic cabalistic characters A U M. If this part of the communication is true, it is almost certain that the Buddhist and Druidical religions had the same origin. We feel that the reader will not begrudge us the time and space necessary to show the great significance of this spirit mention of that mysterious word A U M.

Charles Hardick in his "Christ and Other Masters," in Part II, page 11, in a note says:

"The Sanscrit word (*Tad*) is literally *That*. And the same idea was in all probability expressed by the mystic monosyllable *Om* (*aum*), by which the hymns of the Vedas were uniformly prefaced. Some writers, referring the three letters (*a u m*) to a triad of the elements, explain *a* of *Agni* (fire), *u* of *Varuna* (water), and *m* of *Marut* (wind); but the true etymology of the word appears to be suggested by the old Persian *avam* (*aum*, meaning *That*): see Lassen, i, 775, n. 3."

Mr. Hardwick then defines *That* as follows, in speaking of the Hindoo Vaidic conception of God:

"The doctrine of one great First-Cause was not indeed, as we shall see hereafter, absolutely banished from the bards and rishis; yet their extant hymns should satisfy the most incredulous that the idea of God as one, supreme and spiritual, never formed a prominent article in the early creeds of India. It retired far-off in the background. It seldom operated as a principle of life. It was the feeble and expiring echo of an older and purer revelation; and even when it showed its power at all, where Indra for the moment was absorbed completely by some brighter and more spiritual being, the God of whom such visions preached, was not a thinking, willing, loving Spirit, personal and self-conscious, ruling over nature as His work and as the Father of the spirits of all flesh, but rather a great *That* a neuter abstract, separable from the world of matter in idea, but not in essence; Spiritualized, ennobled, deified by the poetic faculty of the worshipper. He was a nature-god, and not the God of nature."

It would thus appear, according to this very learned Christian scholar, for Mr. Hardwick was the Christian Advocate in the University of Cambridge, that the word *avam* or *om* was the Buddhist designation of the nature-god or great First Cause. Arthur Lillie, in his "Buddha and Early Buddhism," on pages 1 and 2, says: "In the Vedic hymns two distinct forms of religion are traceable—the religion of the prophet (Rishi) and the religion of the priest. The former religion was the earlier; and a Vedic book (*Satapatha Brahmana*) alludes with regret to those halcyon times when there was only one O'M, and one caste;" and in a note he says: "A. U. M., mono gram of the triad, originally most probably Aditi, Varuna, Mitra. A letter is taken from each name." Under the head of Buddhism, McClintock and Strong's Cyclopaedia, says: "Sacred is the mystic word *Om*." Under the head *Lamaism*, the same work says:

"Among the native sacred literature of Tibet is the historical book called *Mani Kambum*, containing the legendary tales of Padmapani's propagation of Buddhism in Tibet, and the origin and

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